



THE BOKES
of Salomon
namely,
Prouerbia.
Ecclesiastes.
Sapientia.
Ecclesiasticus of
Ielus the sone
of Syrach.

*

ANNO ~~MD~~ R 1545

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53.



Prayers.

A prayer at your
baptysynge.



O Lord Iesu Christe,
whiche arte the verye
bryght Sunne of the
worlde, cuer rysynge,
neuer fallynge, whiche wth thy
holysome loke engendrest, preser-
uest, nowresthest, and makest ioy-
ful al thynges that are in heauen
and in ycarthe: Shyne favoura-
blye & beseeche the, vnto my spi-
rite, that the nyghte of synnes, &
mistes of ettours dyscyn awaye
by thyne inwarde lyght, I maye
walke all my lyfe, withoute stum-
bling and offence comly as in the
day tyme, being pure from y wo-
kes of darknesse. Graunte thys
O lord, whiche lyuest & reygnest
wth the father and the holy gost
for euermore. Amen.

*.ii.

A prayer

Prayers.

A prayer before ye go
to bed.

O Lord, whiche arte onelye
God, true, gracious, and
mercifulle, whiche com-
maundest them þ love thy name,
to cast feare and care from them,
and to cast it on the, promisyng
moste mercifullye, thy selfe to be
theyr protectour from theyr enes-
myes, theyr refuge in daunger,
theyr gouernour in the dape, theyr
lyght in darkenes, & theyr watch
man on the nyghte also, neuer to
sleepe, but to watch continually
for the preseruyng of thy fayth &
full: I beseeche the of thy boun-
tyfull goodnes (O lord) to for-
geue me wherein I haue offēded
the this dape, and to receyue me
vnder thy protection thys nyght
that I may rest in quietnes both
of bo-

Prayers.

of body and soule. Graunt myne
eyes sleepe, but lette myne hearte
watche perpetually vnto the, that
the weaknesse of the flesh cause
me not to offende the lord, let me
at al tymes fele thy goodnes to-
warde me, that I be at all tymes
spurred to prayse the, late & earlye
and at midde day thy prayse be in
my mouth and at mydde nyght.
Lord instructe me in thy iudge-
mentes, that all the course of my
lyfe beyng led in holines and pu-
ritic, I maye be induct at last in-
to the euerlastyng rest, whiche þ
hast promysed by thy mercye to
them that obeye thy worde O
Lord, to whome be honoꝝ, prayse
and gloꝝy, foꝝ euer. Amen.

A prayer for trust
in God.

*.iii.

The

Prayers.

The beginnyng of the fal of mā was trust in hym selfe. The beginnyng of the restorynge of man, was distruste in hym selfe, and truste in God. O mooste gracious and mooste wyse gyde, our sauour Christ, whiche doest leade them the righte waye to immortall blessednes, whiche truly and vnfaynedly trustynge in the, commit them selfe to the. Graunte vs that lyke as we be blynde & feble in dede, so we maye take and repute our selues, that we presume not of our selues, to se to our selues, but so far to se, that alway we maye haue the before our eyes, to followe the beginnyng our gyde, to be ready at thy call most obediently, and to comytt our selues wholye vnto the: that thou whiche onely knowest the way, mayst leade vs the same way

Prayers.

waue vnto our heavenly desires:
To the wyth the father, and the
holy gost, be glory for ever. Amen.

A prayer agaynst worldly carefulnesse.

O Most deare and tender fa-
ther, our defender & nour-
sher endue vs w thy grace
that we maye cast of the greate
blindnes of our mindes, and care-
fulnes of worldlye thynges, and
maye put oure whole studye and
care in keepyng of thy holy lawe.
And that we maye labour & tra-
uayle for oure necessitties in thys
lyfe, lyke the byrdes of the ayer, &
the kyllpes of the felde wythoute
care. For thou hast promysed to
be carefull for vs, and hast com-
maunded that vpon the we shulde
cast all our care, whychc lyueth &
reygnest world wout ende. Amen.

*.iiii.

A frute:

Prayers.

A frutefull prayer to be sayde
at all tymes.

O Mercyfull God, graunte me
to couet wyth a scruent mind
those thynges which maye please
the, to searche them myselfe, to
knowe them truly, and to fulfyl
them perfectlye, to the laude and
gloze of thy name. Ordre my ly-
uynge so, that I maye doe that
whiche thou requyrest of me, and
geue me grace þ I maye obtayne
those thynges, whiche be moſte
conuenient for my soule.

Good lord, make my waye sure
and streyght to the, so that I fal
not betwene prosperitie and ad-
uersitie, but that in prousperous
thynges I maye geue þ tharkes,
& in aduersitie be pacient, so that
I be not lift vp with the one, nor
oppressed wyth the other. And þ
I may

Prayer.

I may reioyce in nothyng, but þ
whycher moueth me to the, nor to
be sorre for nothyng, but those
thynges whiche draweth me fro
the, desyringe to please no bodye
nor fearyng to displease anye bes
ides the. Lorde let all worldelye
thynges be vyle vnto me for the,
let me not be mery wyth the ioye
that is wythoute the, & let me de-
syre nothing besydes þ. Let that
labour delight me, whiche is for
the, and let all the rest weary me,
whiche is not in the. Make me to
lift my heart oftymes to the, and
when I fall, make me to thynke
on the, & be sorre wyth a stedfast
purpose of amendment. My god
make me humble withoute fay-
nyng, mery without lychtensse,
sad without mistrust, sobre with-
out dulnes: true without doble-
nes, fearyng the withoute despe-
ration,

Prayers.

lation, trustyng in the wythout
presumption, tellyng my neygh-
bours faultes without dissimu-
lation, teachyng them with wo-
des and examples, without moe-
kynges obedient wythout argu-
yng, pacient wythout grudgyng
and pure without corruption.

My most louyng lord and God
genc me a wakyng hearte, that
no curious thoughte withdawe
me from the, let it be so stronge,
that no vnworthy affectio draw
me backwarde, so stable, that no
tribulation breake it. My lord,
graunte me wytte to knowe the,
Diligence to seeke the, conuersatis-
on to please the, and finally hope
to embrace the, for the precious
blud sake of þe immaculate lambe
our onely saupour Jesu Christe:
To whome wyth the father and
the holy gost thre personnes and
one

Prayers.

One God, be all honoure and glory worlde without ende. Amen.

A prayer to be sayd at the
houre of deathe.

O Lord Jesu, whiche arte
þ onely health of al men
lyuynge, & the euerlastynge
lyfe of them whiche dye
in faythe. I wretched sinner geue
and submyt my selfe wholly vnto
thy most blessed wyll : And I be-
yng sure that the thyng can not
peryshe, whiche is committed vnto
thy mercye : wyllynge now
I leaue this frayle and wycked
flesh, in hope of the resurrection
whiche in better wyse shal restore
it to me agayne. I beseeche þ most
merciful Lord Jesu Christ, that
þ wylt by thy grace make strong
my soule agaynst all temptatiōs,
and that thou wylt couer and de-
fende

Prayers.

Send me wth the buckler of thy
mercy agaynst all the assaultes of
the deuyll. I see and knowledge
that there is in my selfe no helpe
of saluation, but al my confidēce
hope, and truste is in thy mooste
merciful goodnesse. I haue no me
rites nor good woorkes whiche I
maye alledge before the: Of synes
and euell woorkes (alas) I see a
great heape, but through thy merc
y I truste to be in the number of
them, to whome thou wylte not
impute their synnes, but take and
accepte me for righteous and iust
and to be inheri^{to}ure of euerla
styng lyfe.

Thou mercyful lordc wert borne
for my sake: Thou diddest suffre
bothe hunger and thirste for my
sake, thou dyddest preache and
teache, thou dyddest praye & fast,
for my sake: thou diddest al good
woorkes

Prayers.

woorkes and deades for my sake,
thou sufferdest mooste greuous
paynes & tormentes for my sake.

And fynallye, thou gauest thy
most precious body to dye, & thy
bloud to be shed on the crosse, for
my sake. Nowe most merciful sa-
uour, let al these thynges profyte
me, whiche thou frely hast geuen
me, that hast geuen thy selfe for
me: let thy bloud cleanse, and wash
away þe spottes, & foulnes of my
synnes. Let thy ryghteousnesse
hyde and couer my vnyghteous-
nes. Let the merites of thy passiō
and bloud, be the satisfaction for
my synes. Geue me lord thy grace
that my fayth and saluation in
thy bloud wauer not i me, but e-
uer be firme and constant, that þe
hope of thy mercy and lyfe euer-
lastyng neuer decaye in me, that
charitie waxe not coulede in me.

Finallye

Prayers.

Finally, that the weaknes of my
fleshe be not overcome with the
fearre of death: Graunt me mer-
cifull sauyour, that when death
hath shut vp the eyes of my body
yet that the eyes of my soule may
still beholde and looke vpon the,
that whē death hath taken away
the vse of my tongue and speache,
yet that my heart maye crye and
say vnto the: In manus tuas do-
mine commēdo spiritum meum.
that is to saye: O lord, into thy
handes I geue and commyt my
soule. Domine Iesu accipe spiri-
tum meū. Lord Iesu receyue my
soule vnto the. Amen.

For the desyre of lyfe.
to come.

This my body is the very darke
and fylthy prison of the soule
this worlde is an exyle & banyshe-
ment: this lyfe is care and miscry
but

Prayers.

but where thou art (O lord) there
is the very countrey of lybertye,
and euerlastyng blessednes. Stir
oure myndes nowe and then, to
remembze so great felicitie: poure
into our heartes a desyre of such
precious thynges, and of al thin-
ges mooste to be despyed.

Geue quyetnesse vnto oure myn-
des, & graunt that we maye haue
some taste of þe euerlastyng ioyes
whereby these thynges of thys
worlde maye seeme fylthye, and
be so lothefull vnto vs, whiche
we seeke for so earnestly, and em-
brace so greedely, and retayne so
suerly, that we maye refuse and
despyse these bytter and fylthye
thynges, and most feruently de-
syre the sweetenes of thy fami-
liaritie, in the whiche all
goodnes is conteyned.

To the be glory for
euer, Amen.

¶ Unto the Christen reader,

Here hast thou (good reader) sette furth to thyne instruction, the sage sayings of the wyse kyng Salomon, contayned in these thre bookes, namely: The Proverbes, Ecclesiastes or Preacher, and Sapientia, called the booke of wysedome: wherto also is added the booke of Iesus the sonne of Sirac, called Ecclesiasticus: which he lyke a diligent bee, hath gathered bothe oute of the Hebrue and Greke bookes, & closed in one, endeuourynge so that men were drawn from vyce, and styred to vertue.

Take therfore (good reader) take in worth these treatises, and exercise thy selfe in them. For here are the noble sentences, that (as sayth * Paule to Timothe) :. tim. 3. 16
are able to make the wyse vnto
Al salua

Unto the christen reader.

Saluacion, both body and soule.
Here fyndeth the young chylde
nurtoure and doctrine of maners.
Here fyndeth the Bachelor howe
to behaue hym selfe in attēptyng
⁊ gyuyng hym selfe to the world.

2. tim. 3. b

Here fyndeth the chylde howe to
behaue hym selfe to father and
mother, and father and mother
agayne to theyr chylde. Here
fyndeth the housholder howe to
gouerne his houtholde, and to be-
haue hym selfe to God, his worde
and the ministers of the same.

Here fyndeth the iudge his dutie,
and paynes threatened yf he do it
not. Finally, al estates and al cō-
dicions of men may fynde herein
doctrine concernyng their liuing.

Despyse not these sayinges,
though they be not eloquētly spo-
ken, ⁊ goodly set furth with glo-
rious wordes: but embrace them,
and

Unto the chriſten reader,

and prync them in thynne hearte,
redreſſe both thy lyving and mea-
nyng after them. Call to mynde
the ſayinge of Chryſte, whiche
ſayde: * that the worde that he
had ſpoken ſhoulde iudge the vn-
beleuers, and deſpylers of the
ſame. Uſe theſe ſentences and do-
ctrynes therfore as the worde of
God, (as vndoubtedlyc they are)
and redreſſe thy lyfe and thought
ſo accordynge to the ſame, that
here thou mayeſt be blameleſſe

Joh. 22. 8

before men, and after this

ſcayle lyfe before God

a'ſo. To whome be

praiſe and than-

kes now and

ever. Amen.

men.

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The Doyner beſed

Salomon.

A.ii.

Chreſt

Proverbes.

These are the Proverbes of Salomon the sonne of Dauid kyng of Israel, to lerne wysdome, nurture, vnderstandyng, prudence, ryghteousnesse, iudgement and equitie. That the very babes myght haue wyt, and that yong men myght haue knowledge and vnderstandyng. By hearyng the wyse man shall come to more wysdome: and by experience he shall be more apt to vnderstande a parable, and with the interpretation thereof, the wordes of the wise, and the darke speches of the same.

Job. 28. c * The feare of the Lorde is
Pro. 9. b the begynnyng of wysdome. But
ps. 110. b. fooles despise wisdom and nur-
Eccle. 1. c ture.

The fyrst Chapter.

The

The fyrst chapter.

The wysdome of God calleth vs by the mouth of Salomon, exhorteth vs, and gyueth vs warning to eschue the wicked: whose vngodlye conuersation in worde and worke, and punishment also of the same is here descrybed.



My sonne, heare thy fathers doctrine, and forsake not the lawe of thy mother: for that shall bring grace vnto thy head, and shalbe a chayne aboute thy neck. * My sonne, consent not vnto synners, yf they entyse the, & saye: Come with vs, let vs laye wayte for bloude: and lurke pryuely for the innocent withoute a cause: Let vs swallowe them vp, like the hel, * let vs deuoure them psa. 29. d.
psa. 123. d.
A. iiii. guycke

Proverbes.

quycke and whole, as those that go downe into the pyt. So shall we fynde all maner of costly ryces, and fylle oure houses with spoyles. Last in thy lot amōg vs, we shall haue all one purse.

Isa. 59. a **W**hy sonne, walke not thou with them, refrayne thy foote frō theyr wayes. * For their feet run to euill, and are hastye to shedde bloud. But in daync is the nette layed furth before the byrdes eyes. Yea t'hem selues laye wayte one for an others bloude, and one of them wolde slaye an other. These are the wayes of all such as be couctous, that one wolde ravysh an others lyfe.

Pro. 8. a. * wysdome cryeth without, and putteth furth her voyce in the stretes. She calleth before the cōgregation in the open gates, and sheweth her wordes thowme the citie,

The fyrst chapter.

citie, saying: O ye children, howe long wyl the scorners delyte in scornynge, and the vnwylle be cures myes vnto knowledge: O turne you vnto me correction: lo I wyl expresse my mynde vnto you, and make you vnderstande my wordes.

* Being then that I haue called, and ye refuse it: I haue stretched out my hande, and no man regarded it, but all my counsellors haue ye despyed, and set my correction at nought: Therfore shall I also laugh in your destruction and mocke you, when the thyng that ye feare cometh vpon you, euen when the thyng that ye be afrayed of, falleth in so sodaynly lyke a storme, and youre miserie lyke a tempest: yea, when trouble and heauynesse cometh vpon you.

L
Esa. 65.
Jer. 7.6.

A.iii.

Then

Proverbes.

Then shall they call vpon me, but
I wyl not heare, they shal seeke me
early, but they shall not fynde me.
And that bycause they hated know-
ledge, and receyued not the
feare of the Lorde, but abhorred
my counsaile, and despyled my
correction. Therefore shall they
eate the frutes of their own way,
and be fylled wyth theyr owne
counsayles, for the turnyng away
of the vnwyse shall slay them, and
the prosperitie of foolcs shall be
theyr owne destruction. * But
whoso hearkeneth vnto me, shall
dwell safelye, and haue ynoughe
without any feare of cupll.

Pro. 3.

The.ii. Chapter.

How wysedome maye be
gotten, and what profyte
commeth of it.

My

The.ii. Chapter.

My sonne, if thou wilt receyue my wordes, & kepe my commaundementes by the, that thyne care may hearken vnto wysedome, apply thyne heart then to vnderstanding. For if thou criest after wisdom, and callest for knowledge: yf thou seekest after her as after money, and dyggest for her as for treasure: Then shalt thou vnderstande the feare of the Lorde, and fynde the knowledge of God.

* For it is the Lorde that gyueth wysdome, out of his mouth cometh knowledge and vnderstanding. He preserveth the welfare of the ryghteous, and defendeth them that walke innocentlye, he kepeth the in the ryght path, and preserveth the waye of his sayntes. Then shalt thou vnderstande ryghteousnesse, iudgemente, and equitie

Jaco. 1. a
Eccle. 1. a
and 7. c.
Job 28. b
3. reg. 3. b
and. 4. c.
B

Proverbes.

equitie: yea and cucry good path.

If wysedome entre into thyn hart, and thy soule delyte in knowledge: then shall counsaile p[re]serue the, and vnderstanding shall kepe the. That thou mayest be deliuered from the euill waye, and from the man that speaketh forward thynges. From suche as leaue the hygh streate, and walke in the waye of darknesse, whiche reioyse in doing euill, and delyte in wycked thinges, whose wayes are croked, and their pathes sclaunderous.

That thou mayest be deliuered
Pro. 5. a. recd also * from the straunge wo-
and. 7. a. man, and from her that is not
thyne owne, which gyueth swete
wordes, forsaketh the husbande
of her youth, and forgetteth the
couenaunt of her God. For her
house is euclined vnto death, and
her

The.ii. Chapter.

her pathes vnto hell. And they
that go in vnto her come not a-
gayne, neyther take they holdz of
the waye of lyfe.

That thou mayest walke in
the good waye, and kepe the pa-
thes of the righteous. For the iust
shall lyue in the lande, and the
innocentes shall remayne in it: but
the vngodly shall be rooted out of
the lande, and the wycked doers
shall be taken out of it.

The.iii. Chapter.

He exhorteth vs to the feare
of God, and to paciēce, he com-
mendeth wysedome, and re-
quyeth vs to cleue vnto the
same.

MI some, *forget not my
lawe, but se that thyn
hert kepe my commaun-
dementes. For they shall
prolong the dayes and yeares of
thy

Dea. ii f

Proverbs.

thy lyfe, and byng the peace. Let
mercy and faythfulnesse neuer go
from the, bynde them aboute thy
necke, and wyte them in the ta-
bles of thyne hart. So shalt thou
fynde fauour and good vndersta-
dyng in the syght of God and me.
Put thy trust in the Lord with al
thyne hert, and leane not to thyn
owne vnderstandyng. In all thy
wayes haue respecte vnto hym,

Esay. 5. c he shall ordre thy goinges. * **Be**
Ro. 12. c. not wyse in thyn owne conceyte
but feare the Lord and depart fro
euyl: so shall thy nauyll be whole
and thy bones strong.

Exo. 23. c * Honour the Lordc with thy
and. 34. c substaunce, and with the fyrstlin-
De. 26. a ges of all thynne increase: so shall
Eob. 4. b thy barnes be fylled with plente-
Mal. 3. b ousnesse, and thy presses shal flow
i. pet. 4. b ouer with swete wyne.

Ito. 12. c. † My sonne, despise not the cha-
stnyng

The.ii. Chapter.

kenyng of the lord, neyther faynt
when thou arte rebuked of hym. **Heb. xi. b.**
Apo. iii. 3

Foꝛ whom the lord loueth, hym
he chasteneth: and yet delyteth he
in him euē as a father in his owne
sonne. well is hym that fyndeth
wisedom, and obtayneth vnder-
standyng, foꝛ the gettyng of it is
better then ony marchaundyse of
siluer, and the profite of it is bet-
ter then gold. *wisdom is more **Pro. viii**
worth then pꝛecious stones, and
all the thynges that thou canst de-
syre, are not to be compared vnto
her. Upon her ryghthand is long
lyfe, and vpon her leftc hande is
rychesse and honour.

Her wayes are pleasaunte
wayes, and al her pathes are pea-
ceable. She is a * tree of lyf: to **Ec. iii. b.**
them that laye holde vppon her,
and blessed are they that kepe her
fast.

with

Proverbs.

¶ With wysedome hath the **L**orde
layed the foundatiō of the yearth
and thoro^w vnderstandyng hath
he stablished the heauens. Tho^w
ro^we his wysedome the depthes
breake vpand the cloudes droppe
downe the dewe. My sonne, lette
not these thynges departe from
thyne eyes, but kepe my lawe and
my counsayle: so shall it be lyfe vnto
to thy soule, and grace vnto thy
mouth.

Then shalt thou walke safely
in thy waye, and thy foote shall
not stumble. If thou sleepest thou
shalt not be afraied, but shalt
take thy rest and sleepe sweetely.

Pro. 1. c. * Thou shalt not nede to be
afraied of any sodayne feare, ney^e
ther for the violent russhyng in
of the vngodly when it commeth.

For the **L**orde shall be besyde
the, and kepe thy foote, that thou
be

The. iiii. Chapter.

Be not taken. Refuse not to doo good vnto hym that shoulde haue it, so long as thyne hande is able to do it. Say not vnto thy neighbour: go thy way and come again tomorowe wyl I gyue the: where as thou hast nowe to gyue hym. Intende no hurt vnto thy neighbour, scing he hopeth to dwell in rest by the.

Stryue not lyghtlye with any man, where as he had done the no harme. * Folowe not a wycked man, and chose none of hys wayes: for the Lorde abhorreth the frowarde, but his secreete is among the ryghteous. The curse of the Lorde is in the house of the vngodly, but he blesseth the dwellinges of the ryghteous.

As for the scornefull, he shall laugh them to scorne, but he shall gyue grace vnto the lowlye.

The

Proverbes.

The wyse shall haue honoure in possession, but shame is the promotion that fooles shall haue.

The.iiii. Chapter.

A fatherly exhortation vnto wysedome, with the profyte therof, and howe we ought to refrayne the members of our bodyes from euyl.

Hearc (O ye chyl dren) the fatherly exhortation, and take heede, that ye maye learne wysedome: yea, I shall geue you a good rewarde yf ye wyll not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also

Deu. 5. d saying: * let thyne heart receyue
1. c. 3 2. g. my wordes, kepe my commaunde
mentes, and thou shalt lyue.

Get

The. iiii. Chapter.

Get the wysedome, get the vnderstandyng, forget not the wordes of my mouth, and shyncke not from them. Forsake her not and she shall preserve the: loue her and she shall kepe the. The chiefe poynt of wysedome is, that thou be wyllynge to obteyne wysedome: and before all thy gooddes, to get the vnderstanding. * Make muche of her, and she shall promote the. Yea yf thou embrace her, she shall bringe the vnto honour.

De. 26. d.

She shall make the a gracious head, and garnyshe the with the crowne of glorie. Hearc my sonne, and receyue my wordes, that the yeres of thy lyfe maye be many. I will shewe the the waye of wysedome, and leade the in the ryghter pathes. So that yf thou goest therein, there shall no straitnesse hynder the, and when thou

B

runnest

Proverbes.

The wyse shall haue honour in possession, but shame is the promotion that fooles shall haue.

The.iiii. Chapter.

A fatherly exhortation vnto wysedome, with the profyte therof, and howe we ought to refrayne the members of our bodyes from euyl.

Hearc (O ye chylidren) the fatherly exhortation, and take heede, that ye maye learne wysedome: yea, I shall geue you a good rewarde yf ye wyll not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also Deu. 6. d saying: * let thyn heart receyue 11. c. 3 2. g. my wordes, kepe my commaundementes, and thou shalt lyue.

Get

The. iiii. Chapiter.

Get the wysedome, get the vnderstandyng, forget not the wordes of my mouth, and shyncke not from them. Forsake her not and she shall preserve the: loue her and she shall kepe the. The thyfse poynt of wysedome is, that thou be wyllynge to obteyne wysedome: and before all thy gooddes, to get the vnderstanding. * Make muche of her, and she shall promote the. Yea yf thou embrace her, she shall brynge the vnto honour.

De. 26. D.

She shall make the a gracious head, and garnyshe the with the crowne of gloire. Hearc my sonne, and receyue my wordes, that the yeres of thy lyfe maye be many. I wyll shewe the the waye of wysedome, and leade the in the ryght pathes. So that yf thou goest therein, there shal no straitnesse hynder the, and when thou

B

B

runnest

Proverbs.

runnest, thou shalt not fal. Take
fast holde of doctrine, let her not

Pro. 2. a go: kepe her, for she is thy lyfe.
and. 37. a

* Come not in the pathe of the
vngodlye, and walke not in the
waye of the wycked. Eschewe it,
and go not therin: departe asyde
and passe ouer by it. For they can
not slepe, excepte they haue fyrste
done some myscheyfe, nother take
they anye reste, excepte they haue
fyrst done some harme. For they
eate the bread of wyckednesse, and
drynke the wyne of robbery. The
path of the righteous shyneth as
the light, and is euer bryghter and
bryghter, vnto the parfytte daye.
But the waye of the vngodlye is
as the darknesse, wherin men fall
or they be ware.

¶

Pro. 15. a
Deu. 11. c.

My sonne marke my wordes,
+ inclyne thyne eare vnto my say-
inges. * Let them not departe fro
thyne

The. iiii. Chapter.

thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, and health vnto al theyr bodyes. Kepe thyne heart with al diligence, for ther vpon hangeth lyfe. Put awaye from the a frowarde mouth, & let the lippes of sklaun-der be farre from the. Let thyne eyes beholde the thyng þ is ryght and lette thyne eye lyddes, looke strayghte before the.

Wondre the path of thy fecte, so shall all thy wayes be sure.

* Turne not a side, neyther to the ryght hande, nor to the lyfte: but wythholde thy fote from euill.

Deu. 5. d
and. 17. c

The. v. Chapter.

He exhorteth vnto wysedome, and to be ware of harlottes, he telleth what harme maye followe therof, whē men medle with such

B. ii,

he

Proverbs.

he teacheth manne lounynglyc, to
cleaue vnto theyr meryed wyues,
and descrybeth the ende of the vn-
godlye.

My sonne, geue hede vnto
my wysedome, and bowe
thyne eare vnto my pru-
dence, that thou mayest regarde
good counsel, and that thy lyppes
maye kepe nourture.

Pro. 7. a. * For the lyppes of an harlot are
a droppynge honye combe, and her
throate is softer then oyle. But at
the last she is as bitter as worme-
wood, and as sharpe as a two
edged swerd. Her fete go downe
vnto deathe, & her steppes pearse
thorowe vnto hel. She regardeth
not the path of lyfe, so vntedfast
are her wayes, that thou canst not
knowe theym. Heare me therfore
(O my sonne) and depart not from
the wordes of my mouth.

Kepe

The. vi. Chapter.

Kepe thy waye farre frō her, And
come not nygh the doores of her
house. That thou geue not thyn
honoure vnto another, and thy
pcces to the cruell. That other mē
be not fylled wyth thy gooddes, &
that thy labours go into a straūg
house. Yea that thou mourne not
at the last (when thou hast spente
thy bodye and gooddes) and then
say: Alas, why hated I nūrtour?
why did my hert despise correctiō
Wherefore was not I obedyente
vnto the voyce of my teachers?
and hearkened not vnto thē that
enfourmed me? I am come al-
moste into all myffortune, in the
myddest of the multitude and con-
gregation. Drynke of the water
of thyne owne wel, and of the ry-
uers that rūnc out of thyn owne
spynnges. Lette thy welles flowe
out abode, that there maye be ry-

Proverbes.

akers of water in the stretes. But
let them be onely thine owne and
E not straungers with the. Let thy
well be blessed, and be glad wyth
eccle. 9. b. the wyfe of thy youthe. * Lo-
ving is the hinde, & frend's is the
Boo: let her brestes alwaye satisfie
the, and holde the cure content
wyth her loue. My sonne, why
wylte thou haue pleasure in an
harlot, and embrace the bosome
Job. 31. a of another woman? * For euery
and. 34. c mans wayes are open in the sight
of the lord, & he pōdcreth al their
goynge. The wyckednesse of the
vngodly shal catche him self, and
wyth the snares of his owne sin-
nes shal he be trapped. Bycause
he wold not be reformed he shal
dye, and for his great foolyshnes
he shal be destroyed.

The. vi. Chapter,

The warneth men to beware of
sure:

The. vi. Chapter.

Suretyshyp, exhorteth the flouth:
full to laboure, sheweth the we:
kednesse of false tonges, and re:
quyeth mē to beware of aduou:
try, bycause it is moze peryllous
then thefte or felony.

My sonne, * yf thou be
surety for thy neighbour
thou hast fastened thyne
hande with an other mā:

Yea thou ~~thou~~nde with thyne
owne wor^d and taken with
thyne owne speache. Therefore
(my sonne) doo this: Discharge
thy selfe: for thou arte come into
thy neyghbours daunger. Go
thy waye then soone, and intreate
thy neyghbour: lette not thyne
eyes scape, nor thyne eye lyddes
slomber. Haue thy selfe as a Doe
from the hounde, and as a byrde
from the hande of the fowler. Go
to the Emmet (thou sloggarde)

A
p^{ro}. 21. b.
17. c. 20.

Proverbes.

pro. 13. A. wylc. * She hath no gyde, no tea
 pro. 24. D cher, no leader: yet in the sommer
 pro. 30. C. she prouydeth her meate, and gar
 thereth her foode to gyther in the
 haruest. How long wylt thou
 slepe, thou slougy she man: when
 wylt thou aryse out of thy slepe:
 Yea sleps on styll a lytle, sloumber
 28 a lytle, folde thyne handes toge
 ther a lytle, that thou mayst slepe:
 so shall pouerty come vnto the as
 one that trauallyeth by the waye,
 & necessitie lyke a weaponed man.
 A dissemblynge personne, a wyck
 ked man goeth wyth a frowarde
 mouth, he winketh wyth hys eyes
 he tokeneth wyth hys feete, he
 poynteth wyth hys fyngers, he is
 euer ymagenyng myschyeft, and
 frowardnes in hys hert, and cau
 seth discorde. Therefore shall hys
 destruction come hastely vpon hym
 so=

The. vi. Chapter.

Sodenlye shall he be all to broken,
and not be healed.

There be fyve thynges whiche
the Lord hateth, and the seventh
he utterly abhorreth: * A proude
loke, * a discomblyng tonge, han-
des that shedde innocent blood, an
herte that goeth about wyth wic-
ked ymaginations, * fete that be
swifte in runnyng to do myschefe
a false wytnesse that bryngeth vp
lyes, and such one as soweth dis-
corde among brethren. My sonne
kepe thy fathers commaundemen-
tes, and forsake not the lawe of
thy mother. Put them vp toge-
ther in thyn herte, and bynde the
about thy necke. That they maye
leade the where thou goest: pre-
serue the when thou arte a slepe,
and that whē thou awakest, thou
mayest talke of them. * (For the
commaundemente is a lanterne,
and

psa. 17. c.

* p. 12. d.

ps. 10. 1. a.

ps. 118. c.

Proverbs.

Pro. 5. a.
and. 7. a.

and the lawe a lyght: Yea chaste-
nyng and nurtour is the waye of
lyfe) that they maye keepe the fro
the * euell woman, and from the
flatterynge tonge of the harlotte,
that thou lust not after her bewty
in thync hearte, and lest thou be
taken wyth her fayer lookes. An
harlot wyll make a man to begge
hys breade, but a maryed woman
wyll hunt for the precyous lyfe.

Maye a man take fyre in hys bo-
some, & his clothes not be burnt?
Or can one go vppon the coo-
les, and his fete not be scold?
Euen so whoso euer goeth into hys
neighboures wyfe, and touche her
can not be vngiltye. * Men do
not vtterlye despyse a theefe, that
stealeth to satisfy hys soule when
he is hungrye: but yf he maye be
gotten, he restoreth agayne seuen
tymes as muche, or els he maketh
recom-

ps. 118. c.

The. vi. Chapter.

recompence with al the good of hys house. But who so commytteth aduoutry with a woman, he is a foole, and bryngeth his lyfe to destruction. He getteth him selfe also shame and dishonour, suche as shal neuer be put out. For the gelousye and wrathe of the man wyll not be intreated, no though thou woldeste offre hym greate gyftes to make amendes, he wyll not receaue them.

The. vii. Chapter.

The exhorteth vnto wysedome shewith the conditions of harlottes, and what hurte hapneth vnto suche as enclpne to the provocations & desires of the fleshe.

My sonne kepe my wordes
and * laye vp my commaundementes by the. Ru. 15. d
De. 11. c.
Kepe my commaundementes and my
lawe, cuen as the apple of thyne
eye

Proverbs.

Pro. 2. b
and. 5. a.

eye, and thou shalt lyue. Wynde
them vpon thy fingers, and wyte
them in the table of thyn hearte.
Saye vnto wysedome: thou arte
my syster, and cal vnderstandyng
thy kynswoman: * that she maye
kepe the from the straunge wo-
man, and from the harlot whiche
gyueth swete wordes. For oute of
the wyndowe of my house, I lo-
ked thowme the trallace, and be-
helde the simple people: & amonge
other younge folkes, I spied one
pouge foole goyng ouer the stre-
tes by the corner in the waye to-
warde the harlottes house in the
tweylyght of the cucnyng, when
W it beganne nowe to be nyght, and
darke. And beholde, there mette
hym a woman in an harlottes ap-
parrell (a disceytful, wanton, and
an vnstedfast womā: whose feete
coulde not abyde in the house,
nowe

The. vii. Chapitce.

nowe is she wythout, nowe in the
stretes, lurketh in euerie corner)
she caught the ponge man, kyssed
hym, and was not ashamed, say-
yng: I had a vowe to paye, and
thys daye I perfourme it.

Therfore came I furthe to mete
the, that I myghte seeke thy face,
and so I haue found the: I haue
deckt my bedde wyth coucrynges
and clothes of Egypt. My bedd
haue I made to smell of Myrrhe
Aloes, and Cynamom. Come let
vs lye together, & take our plea-
sure tyll it be daye lyght.

For the good manne is not at
home, he is gone farre of. He
hath taken the bagge of monye
wyth hym, who can tell when he
cumeth home? * Thus with ma-
nye sweete woordes she overcame
hym, and with her flatterynge lyp-
pes she wanne hym.

Ecc. 7. d

Immedia

Proverbs.

Immediatlye he folloved her
as it were an Ore, ledde vnto the
slaughter: (and lyke as it were to
the stocks, where fooles are pur-
nyshed) so long tyl she hath wound-
ded hys lyuer with her darte: lyke
as yf a byrde hasted to the snare,
not knowyng that the peryll of
his lyfe lyeth ther vpon. Heare no
nowe therfore (O my sonne) and
marke the wordes of my mouth.

Lette not thy hert wandre in
her wayes, and be not thou decey-
ued in her pathes.

For many one hath she wound-
ded, and cast downe: yea manye a
stronge man hath she slayne. Her
house is the way vnto hell, where
men go downe to the chauncers
of death.

The. viii. Chapter.

Wisdomme calleth men swete-
ly vnto her and telleth the what
tria

The. viii. Chapter.

treasure and power she hath. A
commendation and prayse of wise
dome, where out euery man, is ex
horted to cleue vnto her.

Doth not * wisdom crye A
doeth not vnderstandynge **Pro. 1. 6.**
put forth her voyce :

Standeth she not in the hygh pla
ces in the stretes and wayes :

Doth she not crye before the hole
citie and the gates where men, go

oute and in : It is you O ye men
(sayeth she) whome I call. Vnto

you (O ye chyliden of men) lyfte
I bp my voyce. Take heede vnto

knoweledge O ye ignoraunte, be
wylse in heart O ye fooles. Gue

eare, for I wyll speake of greate
matters, & open my lippes to tell

thynges that be ryghte. For my
throate shalbe talking of the truth,

& my lippes shall abhorre vngod
lynnes. All y wordes of my mouth

are

Proverbes.

As righteouse, there is no fea-
wardnes, nor falschende therein.

Pro. 16. b. They are all playne to suche as
will vnderstande, and ryghte to
thē that fynde knoweledge. * Re-
ceave my doctrine therefore, & not
syluer, and knoweledge more then
Pro. 3. b. fyne golde. * For wysedome is
Pf. 18. b. more worth then precious stones,
yea all the thynges whiche thou
canst desyre, are not to be compa-
red vnto it.

I wysedome haue my dwel-
lynge wpyth knoweledge, and prou-
dent counsel is mine owne. With
me is the feare of the Lorde, and
the eschuyng of euil. As for pryde
dysdayne, an euell waye, and a
mouth that speaketh wyched thi-
nges, I vtterly abhorre them. I can
gyue counsaile and be a guyde: I
haue vnderstandynge, I haue
strength,

Thowme

The. viii. Chapter.

Thoro we me kynges raygne **Map. 6. a**
thorow me prynces make iuste **deu. 17. c.**
lawes. Thorow me lordes beare
rule, and all iudges of the earth
execute iudgemēte. I am louinge
vnto those that loue me* and **Luce. 11. c.**
they that seke me early, shall
fynde me.

Ryches & honoure are wyth
me, yea excellent goodnes and
ryghteousnes. My frute is bet-
ter thā golde & pycious stone, and
myne encrease more worthe then
fync syluer. I walke in the waye
of ryghteousnes, & in the strete of
iudgement. That I maye sende
prosperite to those that loue me,
and to encrease theyr treasure.

The Lorde hym selfe had me **E**
in possession in the begynnyng
of his wayes or euer he begā his
workes afore tyme.* I haue ben **eccl. 14. b**
ordeyned from euerlastyng and
E from

Proverbs.

from the begynnyng, or euer the
earth was made, when I was
borne, there were nether depthes
nor sprynges of water. Before the
foundatiōs of the mountaynes
were layed, yea before all hylles,
was I borne. The earth and all
that is vpon the earth was not
yet made, no not the ground it selfe

Isa. 9. b. * For when he made the heauens,
I was present: when he set the
depthes in order: when he hanged

Job 26 b the cloudes aboue: when he faste-
and 38. a ned the sprynges of the depe: *

when he shut the see wythin cer-
tayne bondes, that the waters
shulde not go ouer theyr mar-
kes. When he layed the founda-
cions of the earth, I was with

D hym, ordyngc all thynges, dely-
tyng dayly, and reioysinge al-
way before hym. As for the
rounde compasse of this worlde,

I

The. viii. Chapter.

I make it ioyfull: * for my delyte **Eccl. 3. 12**
is to be among the chyldren of
men.

Therfore herken vnto me (O
ye chyldren) for blessed are they
that kepe my wayes. O geue eare
vnto nourture, be wyse, and res
fuse it not. Blessed is the man
that heareth me, watchyng day
lye at my gates, and geuyng at
tendaunce at the postes of my
dores.

For who so fyndeth me, fynd
eth lyfe, and shall obtayne fa
uoure of the Lorde. But who so
offendeth agaynst me, hurteth his
owne soule. All they that hate me
are louers of death.

The. ix. Chapter.

Wysedome cryeth vpon the
ignoraunt, and promyseth the
great thynges. The foolish the
maner of a lyght woman.

E. ii. Wises

Proverbs.

Wisdom hath builded her
selfe an house, and hewen
out seuen pillars: she hath
slayghted, poured out her
wine and prepared her table. She
hath sent forth hyr maydens to
crye vpon the hyghest place of the
citie: Who so is ignoraunt, let
hym come hether. And to the
vnwylse she said: O come on your
waye, eate my bread, and drynke
the wyne, whiche I haue pou-
red out for you. Forsake igno-
raunce, and ye shall lyue: and se
that ye go in the waye of vnder-
standynge.

Who so reproveth a scorner:
Full persone, getteth hym selfe
dishonoure: and he that rebuketh
the vngodly, stayneth hym selfe

Reprove not a scorner, lest he
owe the euell wyll: but rebuke a
wylse mā, & he wyl loue the. Gyue

a dis

The:ix. Chapter.

a discrete man but an occasion:
⁊ he wyll be þ wyser: teach a righ-
tous man, and he wyll increase.

* The feare of the Lord is the be-
gynnynge of wysedome, ⁊ the Job. 28. ⁊
knowledge of holy thynges, is
vnderstandynge. * For thowme Eccle. 1. ⁊
me, thy dayes shalbe prolonged, Ps. 10. 4. ⁊
and the yeares of thy lyfe shalbe
many. If thou be wyse, thy wyse-
dome shall do the good: but If
thou thynkest scorne therof, it
shalbe thyne owne harme. A foo-
lysh rechelles woman, ful of wo-
des, ⁊ such one as hath no know-
ledge, sytteth in the doores of her
house vpon a stoole aboue in the
cytie, to call suche as go by and
walke strayte in their wayes.

Who To is ignorant (saith she)
let him come hether, and to the
vnwise she sayeth: stollen waters
are swete, and the bread that is

Prouerbes.

penelope eaten, hath a good taste.
But they consider not that death
is there, and that her gastes goo
downe to hell.

The .x. Chapter.

Fro this Chapter furthe vnto
the .xxxi. there are descrybed many
swete, louely, and wise sentences,
which teache men wysedō & what
profyte commeth of it. Agayne,
howe men may auoyde foolyshe-
nes, and the hurte therof.

These are the Prouerbes of
Salomon.

A
pro. 15. c.



* Wylse sonne maketh
a glad father, but an vn-
discrete son is the heuy-
nes of hys mother.

pro. 11. a.

Ecc. 5. b.

* Treasures that are wy-
kedly gotten, profyte nothing but
ryghteousnesse deliuereth from
deathe.

The

The .x. Chapter.

* **The** Lorde wyll not let the soule of the ryghteous suffre hūger, but he putteth the vngodlye from his desyre. **Pro. 12. 4**

An ydle hande maketh poore, but a quycke labouryng hande maketh ryche.

Whoso gathereth in Sommer, is wise: but he that is slouggishe in haruest, byngeth hym selfe to confusion.

Louyng and fauourable is the face of the ryghteous, but the forchead of the vngodlye is past shame, and presumptuous.

* **The** memoziell of the iust **psa. 11. 2.** shall haue a good repozte, but the name of the vngodly shall stycke.

A wyse man wyl receyue warning, but a foole wyl sooner be smytten in the face.

* **He** that leadeth an innocēt life, **psa. 22. 2** walketh surely, but whoso goeth **Pro. 10. 18**

Proverbs.

a wrong way shalbe known.

Ec. 27. d

* He that winketh with his eye, wyl do some harme: but he that hath a foolish mouth shalbe beaten.

The mouth of a righteous man is a well of lyfe, but the mouth of the vngodlye is past shame, and presumptuous.

1. Pe. 4. b

* Euyl wyl scareth vp steyfe, but klove couereth the multitude of synnes.

In the lypes of him that hath vnderstandyng, a man shal fynde wysedome, but the rod belongeth to the backe of the foolyshe.

Wise men lay vp knowledge, but the foolish is nye destruction.

The ryche mans goodes are his strong hold, but pouertie oppresseth the poore.

The ryghteous labourerth to doo good, but the vngodlye vseth

The .x. Chapter.

Bleth hys increase vnto synne.

To take hcedde vnto the chastenyng of nurtoure, is the waye of lyfe: but he that refuseth to be reformed, goeth wrong.

Dissemblyng lippes kepe hastred secretly, and he that speaketh any flaunder, is a foole.

Where muche bablyng is, there muste nedes be offence: he þ refrayneth his lippes, is wyldest of al.

An innocent tongue is a noble treasure, but the hart of þ vngodlye is nothyng worthe.

The lippes of þ ryghteous fede a whole myltitude, but fooles shall dye in theyr owne folly.

*** The blessing of the Lorde maketh ryche men, as for carefull traualle, it doth nothing therto.**

A foole doth wickedly & maketh but a sporte of it: neuertheless it is wisdom for a man to beware of

**Job. 4. 2.
Eccl. 11. 6
ps. 126. 8.
ma. 6. c. d**

Proverbs.

of such.

The thyng that the vngodlye are afrayed of, shall come vppon the: but the ryghteous shall haue theyr desyre.

The vngodlye is lyk a tempest that passeth ouer, and is nomore seene: but the ryghteous remayneth sure for euer.

As vynger is to the teeth, and as smoke is vnto the eyes: euen so is a flouglishe person to them that sende hym forth.

The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodlye shalbe shortned.

The pacient abydyng of the ryghteous shal be turned to gladnes, but the hope of the vngodlye shall perysh.

The waye of the Lorde gyueth a courage vnto the godlye, but it is a feare for wycked doers.

The

The.xi. Chapter.

* The ryghteous shall neuer be ps.124.a.
ouerthrowē but the vngodly shall
not remayne in the lande.

* The mouth of the iust wyl be psal.56.D
talkynge of wysedome, but the
tong of the froward shall peryshe.

The lippes of the ryghteous
are occupied in acceptable thyn-
ges, but the mouthe of the vn-
godly taketh them to the worst.

The.xi. Chapter.

A False balaunce is an abho pro.16.e.
minacion vnto þ lord, but and.2.b.
a true weight pleaseth him

* Where pryde is, there is shame
& also confusio: but where as is
lowlynnes there is wysedome.

The innocent dealyng of the
iuste shall leade them, but the vn-
faythfulnes of the dispisers shall
be theyr owne destruction.

* Ryches helpe not in the daye pro.10.a.
of vengeance, but ryghteousnesse Eccl.5.b.

Delv-

Proverbs.

Delyuereth from death .

The ryghteousnesse of the innocent ordreth hys waye, but the vngodly shall fall in hys owne wyckednes.

The ryghteousnesse of the iust shal deliuer the, but the despisers shalbe taken in theyr owne vngodlynnes.

When an vngodly man dyeth his hope is gone: the confidence of riches shal perishe.

The ryghteous shalbe delyuered out of trouble, and the vngodly shall come in his steade.

Thow the mouth of the dissembler is hys neyghboure destroyed, but thow the knowledge shall the iust be delyuered.

Pro, 14 d

*** when it goeth well wyth the ryghteous, the tytic is merys: and whē the vngodly perishe ther is gladnes.**

when

The .xl. Chapter.

When the iust are in wealth:
the cytie prospereth: but whē the
vngodly haue the rule it decayeth

A foole byngeth vp a sclaūder
of his neyghboure, but a wyse
man wyl kepe it secret.

* A dissemblinge persone wyl
discouer preuy thynges: but he
which hath a faythful herte, wyl
kepe counsell.

* where no good counsel is,
there the people decaye: but where
as are many that can geue coun
sel, there is wealth.

* He that is suerty for a stra
nger, hurteth him selfe: but he that
medleth not wyth suertyshyp,
is sure.

A gracious woman mayntey
neth honesty: as for the myghty,
they maynteyne ryches.

He that hath a gentle lyberall
donacke is mercifull: but who so
hurs

Pro. 10. 8.

3. reg. 12. 6.

Pro. 6. 12.

C

Proverbs.

hurrerh his neyghboure, is a tyrant.

The labour of the vngodly prospereth not, but he that soweth ryghteousnesse shall receyue a sure reward.

Lyke as ryghteousnesse byngeth lyfe: euen so to cleaue vnto euill byngeth death.

The Lorde abhorreth a faryned heart, but he hath pleasure in them that are vndefyled.

It shall not helpe the wycked, though they laye all theyr handes together: but the seede of the ryghteous shall be preserued.

A fayre woman without discrete maners, is lyke a ryng of golde in a swynes snoute.

The iust labour for peacc and tranquillitie: but the vngodly for disquietnesse.

p̄sa. 36. d

*** Some man gyueth out his goodes**

The. xi. Chapiter.

Goodes, and is the rycher: but the AND. III. b
nygarde (haupng ynough) wyl Lucc. 6. d
departe from nothyng, and is e-
uer in pouertie.

* He that is liberall in gy- D
uynng, shall haue plentie: and he 2. cor. 9. d
that watereth shall be watered al-
so hym selfe.

Whoso hurdeth vp his corne,
shall be cursed among the people:
but the blessing shall lyght vpon
his head that selleth it.

He that laboureth for honestie
fyndeth hys desyre: but who so
seketh after mischief, it shall hap-
pen vnto hym.

* He that trusteth in his riches Psal. 18. b
shall haue a fal, but the righteous Jer. 17. b
shall flourish as the grene leafe.

Who so maketh disquietnesse
in his owne house, he shall haue
wynde for his heritage: and the
foole shall be seruaunt to the wise.

The

Proverbes.

The frute of the ryghteous is
as the tre of lyfe: a wyse man also
wynneth mennes soules.

Eccl. 4c

* If the ryghteous be recon-
pensed vpon earth: howe muche
more then the vngodly, and the
synner.

The. xli. Chapter.

Who so loueth wysedome,
wyl be content to be refo-
med, but he that hateth to
be reprovied is a foole.

2

Ecc. 4a

* A good mā is acceptable
vnto the Lorde: but the wycked
wyl he condemne.

A man can not endure in vna-
godlyneste: but the roote of the
ryghteous shall not be moued.

A stedfast woman is a crowne
vnto her husbände: but she that
behaueth her selfe vnhonestly, is
a corruption in his bones.

The thoughtes of the righteous
are

The.xii. Chapter.

are ryght : but the ymaginacions
of the vngodly are deceytfull.

The talkynge of the vngodlye
is, howe they may laye wayte for
bloud: but the mouth of the righ-
teous wyll delyuer them.

* **D**oeuer thou canst tourne the
aboute, the vngodly shalbe ouer-
throwen : but the house of the
ryghteous shall stande.

psa. 36. c.

A man shall be commended for
his wysedome: but a foole shall be
despyed.

15

Ec. 10. d.

* A synple man whych labou-
reth, and worketh, is better than
one that is goygous, and want-
teth breade.

A righteous manne regardeth
the lyfe of hys cattell, but the vn-
godly haue cruel hertes.

* He that tyllith hys lande,
shal haue plenteousnes of breade:
but he that followeth ydleynes, is

Ec. 20. b.

180. 28. c.

D

a very

Proverbs.

a very foole.

The desyre of the vngodlye,
hunteth after myschefe: but the
roote of the ryghteous byngeth
forthe frute.

Pro. 13. 8.

* The wycked falleth into the
snare, thowhe the malyce of hys
owne mouthe: but the iuste shall
escape out of the peryll.

Euery man shall enioye good
accoyding to the innocency of his
mouthe, and after the woorkes of
hys handes shall he be rewarded.

Loke what a foole taketh in
hande, he thynketh it well done:
but he that is wyse, wyl be coun-
sayled.

A foole vttereth hys wrath in
all the haste, but a discrete manne
forgueth wrong,

A iuste man wyl tell the trneth
& shewe the thyng that is ryghte:
but a false wytnesse deceyeth.

A

The. xii. Chapter.

A flaunderous personne prycketh
Aseth lyke a swearde, but a wyse-
mans tonge is wholsome.

A true mouth is euer constant,
but a dissembling tonge is soone
chaunged.

They that ymagyne euylle in
theyr mynde wyl deceaue: but the
counsaylours of peacc, shall haue
ioye folowynge them.

There shall no misfortune hap-
pen vnto the iust: but the vngod-
ly shall be fylled wpth misery.

* The Lorde abhorreth deceyt: D
Pro. 6. 9
full lippes, but they that labour
for truthe, please hym.

He that hath vnderstandynge,
can hyde his wysedome: but an vn-
discrete heart telleth oute his foo-
lishnes.

A diligent hande, shall beare
rule, but the ydle shall be vnder try-
bute,

Proverbes.

Pro. 15. b Heynesse & discourageth the
and. 17. d heart of man, but a good worde
Eccl. 30. c maketh it glad agayne.

The ryghteous is lyberalle
vnto hys neyghbour, but the way
of the vngodly wyll deceyue them
selues.

A deceptefull man shall fynde
no baūtage, & but he that is con-
tente wyth that he hath, is moze
worth then golde.

2. Ti. 6. b
He. 13. a.

In the waye of ryghteousnes
there is lyfe: as for any other way
it is the pathe vnto death.

The. xiii. Chapter.

A Wylde sonne wyll receyue
hys fathers warning, but
he that is scoynfull: wyll
not heare when he is reproued.

A good manne shall enioye the
fruyte of his mouthe, but he that
hath a frowarde mynde, shall be
spoyled.

He

The. xiii. Chapter.

He that kepeth his mouthe,
kepeth his lyfe : but who so spea-
keth vnaduyced , fyndeth harme.

The flouggarde wolde fayne
haue, & can not get his desyre, but
the soule of the diligēt shall haue
plentie.

A ryghteous man abhorreth
lyes , but the vngodlye shameth
both other, and hym selfe.

Ryghteousnesse kepeth the in-
nocēt in the way, but vngodlines
shall ouerthrowe the synner.

* Some men are riche though **Pro. 11. e**
they haue nothyng: agayne, some
me are poore hauing great ryches.

With goodes euery man dely-
uereth his lyfe, and the poore wyl
not be reioyced.

The lyght of the ryghteous
maketh ioyfull , * but the candle **Pro. 24 c**
of the vngodly shalbe put out.

Among the proude there is euer
stryfe

Proverbs.

stepe, but among those that do
all thynges with aduysment,
there is wysedome.

Hastelye gotten goodes are
soone spent: but they that be ga-
thered together with the hande,
shall increase.

Long taryng for a thyng
that is differred greucth the heart
but when the desyre commeth, it
is a tree of lyfe.

Whoso despyseth the worde,
destroperh hym selfe: but he that
feareth the commaundement, shall
haue peace.

The lawe is a well of lyfe vn-
to the wyse, that it may kepe hym
from the snares of death.

Good vnderstanding gyueth
fauoure, but harde is the way of
the despylers.

A wyse man doth all thynges
with discretion: but a foole wyl
declare

The. xlii. Chapter.

Declare his folly.

An vngodly messenger bringeth mischief, but a faythful ambassadour is wholesome.

He that thynketh scoone to be reformed, cometh to pouertie & shame: but whoso receyveth correction, shal come to honour.

When a desyre is accomplished it delyteth the soule: * but fooles abhorre hym that eschueyth euyl. Sapi. 2. 6

He that goeth in the company of wyse men, shal be wyse: but whoso is a companion of fooles, shalbe hurted.

Mischiefe foloweth vppon synners, but the ryghteous shal haue good reward.

Which their chyltres chyltren shal haue in possession: * for the ryches of the sinners are layed vp for the rust. Job. 27. 6

D. iiii. There

Proverbes.

There is plenteousnesse of foode
in the felde of the poore, & shalbe
increased out of measure.

Ecc. 30. a

psal. 23. b

* He that spareth the rod, ha-
teth his sone: but who so loueth
him, holdeth him ever in nurture

Heb. 12. b

psa. 33. b.

* The ryghteous eateth, and is
satisfyed, but the belly of the vn-
godly hath neuer ynough.

The. xliii. Chapter.

A



wise woman vpholdeth
her house, but a foolish
wife plucketh it down.
who so feareth the
Lorde, walketh in the ryght path
& regardeth not hym that abhor-
reth the wayes of the Lorde.

In the mouth of the fooly she
is the boasting of lordshyp: but
the lypes of the wyse wyll be-
ware of suche.

where no open are there the
tribbes

The. xliii. Chapter.

cribbes be emptye : but where the
oxen labour, there is much fruite.

A faythfull wytnesse wyl not
dissemble, but a false recorde wyl
make a lye.

A scoznesfull body seketh wyse-
dome and findeth it not: but know- **1020. 8.**
ledge is easy to come by * vnto
hym that wyl vnderstande.

He that thou meddle not with
a foole , and doo as though thou
haddest no knowledge.

The wysedome of hym that
hath vnderstandyng is to take
hede vnto his waye , but the foo-
lyshnes of the vnwyse deceyueth.

Foolcs make but spozte of **15.**
synne , but there is fauourable
loue among the ryghteous.

The heartc of hym that hath
vnderstandyng wyl nother dis-
payre for any sorowe , nor be to
presumptuous for any sodeine ioy.

The

Proverbes.

The houses of the vngodlye
shall be ouerthrowen, but the ta-
bernacles of the ryghteous shall
flourish.

Deu. 12 a
Pro. 16 c

* There is a waye whiche
some men thynke to be ryghte,
but the ende thereof leadeth vnto
death.

The heart is sorowfull euen
in laughter, and the ende of mirth
is heynesse.

An vnfaithfull person shall be
fylled with hys owne wayes,
but a good man wyll beware of
suche.

An ignorant body beleueth
all thynges, but whoso hath vn-
derstandyng, loketh well to hys
goings.

A wyse man feareth and depar-
teth from euyl, but a foole goeth
on presumptuously.

An vnpatient man handeleth
foolishly

The .xiii. Chapter.

foolyshly, but he that is well ad-
uysed doth otherwyse.

The ignorant haue foolishnesse &
in possession, but the wyse are
crowned with knowledge.

The euill shall bowe them-
selues before the good: and the
vngodly shall wayte at the doores
of the ryghteous.

The poore is hated even of
his neyghbours, but the ryche
hath many frendes.

Who so despyseth his neygh-
bour doth amysse: * but blessed **Is. 41. 8**
is he that hath pitie on the poore
(he that beloueth on the Lorde lo-
ueth mercy.)

They that imagine wycked-
nesse, shall be disappoynted: but
they that muse vpon good thin-
ges, vnto suche shall happen mer-
cy and faythfulnesse,

Diligent

Proverbs.

Diligent labour bringeth
richesse: but where many vayne
wordes are, truly there is scarcen-
esse.

Riches are an ornament vnto
the wyse, but the ignorance of
fooles is very foolyshe.

A faythfull wytnes deliuereth
soules, but a lyer deceyueth them.

D The feare of the Lorde is a
strong holde: for vnto hym he wyl
be a sure defence.

The feare of the Lorde is a
well of lyfe, to auoyde the snares
of death.

The increase and prosperitie of
the communis is the kynges ho-
nour: but the decay of the people
is the confusion of the prince.

Paciencce is a token of wys-
dome: but wrath & hasty displea-
sure is a token of foolyshe.

A mery harte is the lyfe of the
body,

The.xliiij.Chapiter.

body, but rancoure consumeth as
waye the bones.

* He that doeth a poore manne mat. 25. b
wronge, blasphemeth hys maker: Pro 17 a
but who so hath pytie on þ poore
doth honour vnto God.

The vngodlye is afrayed of
euerý peryl but þ ryghteous hath
a good hope euen in death.

Wysedome resteth in the heart
of hym that hath vnderstandyng
and he wyll teache them that are
vnlarned.

* Ryghteousnes setteth vp the
people, but wyckednesse byngeth
folke to destruction. Pro. 11. b

A discrete seruaunt is a plea-
sure to the kynge, but one that is
not honest prouoketh hym vnto
wraath.

The.xv.Chapiter.

Proverbs.

Pro. 15. c.
and. 25. c.
Eccl. 15. b.
S. cc. 12. b.

A

* Softe answer putteth downe dyspleasure
† but frowarde wordes
prouoke vnto anger.

A wyse tonge commendeth knowledge, a foolish mouthe blabbeth oute nothyng but foolyshnes.

The eyes of the Lorde loke in euery place, bothe vpon the good and badde.

An wholsome tonge is a tre of lyfe, but he that abuseth it, hath a broken mynde.

A foole despyseth hys fathers correction, but he that taketh hede when he is reprovued, shall haue þ more vnderstandyng.

In the house of þ righteous are great riches, but in the increase of the vngodly there is misorder.

A wyse mouthe poureth oute knowledge, but the heart of the foolysh

The .xv. Chapter.

foolysh doth not so.

pro. 21. d.

* The Lorde abhorreth the sacrifice of the vngodlye, but the prayer of the ryghteous is acceptable vnto hym.

Ec. 34. c.

cf. 66. a.

The waye of the vngodlye is abhominacion vnto the Lorde, but who so foloweth ryghteousnesse, hym he loueth.

He that forsaketh the ryghte strete, shall be sore punysht: and who so hateth correction, falleth

* The hel wyth her (into deathe. **B** payne is knowen vnto the Lorde how much more the hartes of

A scornefull body loueth (men: **Sap. 1. e** not one that rebuketh hym, neyther wyl he come among the wise.

* A mercy heart maketh a cher- **pro. 12. b.** ful countenance: but an vnquyet **and. 17. b** mynde maketh it heauye. **Ec. 30. c.**

A wyse heart seeketh after know ledge, but the mouth of fooles, medleth

Prouerbes.

medleth wyth foolysnes.

All the dayes of the poore are miserable : but a quyet hcarte is a continuall feaste.

ps. 26. b.

*** Better is a lyttle wyth the feare of the Lorde : than greatte treasure, for they are not without sorowe.**

i. tim. 6. b

¶

Better is a messe of pottage, wyth loue, then a fatte oxe wyth euyl wyll.

pro 15. a

*** An angrye man styreth vp styfe, but he that is pacient stylleth discorde.**

The waye of the slouthfull is ful of thornes, but the streate of the ryghteous is well clenfed.

pro. 10. a

*** A wyse sonne maketh a glad father, but an vndiscrete bodyc, shameth hys mother.**

A foole reioyceth in foolys the thynges, but a wyse man loketh well to hys owne goynges.

¶ Anad:

The:xb. Chapter.

Unaduyfcd thoughtes shall come to nought: but where as are men that can gyue counsell, there is stedfastnesse.

How ioyfull a thing is it a man to gyue a cōueniēt answer.

How pleasaunt is a woꝛde spoken in due season.

The waye of lyfe leadeth * vn * Some to heauen, that a man shuldc be reade, to ware of hell beneth. make

The Lord wyl breake downe wyse, the house of the proude, but he shal make fast the borders of the wydowe.

The loꝛde abhoꝛreth the imaginatiōs of the wicked: but pure woꝛdes are pleasaunt vnto him.

The couctous man rooteth D vp his owne house, but whoso hateth rewardes shall lyue.

A ryghteous man museth in his mynde howe to do good: but

E

the

Proverbs.

The minde of the vngodly imagineth how he may do harme.

The Lorde is farre from the vngodly, but he heareth þe prayer of the ryghteous.

Lyke as the clearenesse of the eyes reioyseth the heart, so doth a good name fede the bones.

The eare that hearkeneth vnto wholesome warnyng, and enclyneth thereto, shal dwel among the wyse.

He that refuseth to be reformed, despyseth his owne soule: but he that submytteth him selfe to correction, is wyse.

The. xvi. Chapter.

A The feare of the Lord is the ryght science of wisdom, and lowlynesse goeth before honour.

A man may well purpose a thyng in his heart, but the answer

The .xvi. Chapter.

Swere of the young cometh of
the Lorde.

* A mā thinketh al his wayes
to be cleane, & but it is the lorde
that fashioneth the myndes.

Pro. 12. a

1 p. 32. b

* Commit thy workes vnto
the Lorde, and looke what thou
deuysest, it shall prosper.

psa. 36. a

The Lorde doth all thynges
for his owne sake: yea and whē
he kepeth the vngodlye for the
day of wrath.

The Lorde abhorreth all pre-
sumptuous and proude heartes,
ther may neither strēgth nor po-
wer escape.

With louing mercy & faythful-
nes sinnes are forgeuē, & who so
feareth the lorde eschueeth euill.

When a mannes wayes please
the Lorde, he maketh his very e-
nemyes to be his frendes.

Better it is to haue a lytle
thing

E. ii.

Proverbes.

thyng with ryghteousnesse, then
great rentes wrongfully gotten.

Pro. 19. c

* A man deuyseth a way in
his heart; but it is the Lord that
ordyeth his goynges.

When the prophece is in the
lyppes of the kyng, his mouthe
shal not go wrong in iudgemēt.

Pro. 11. a
and. 20. b

* A true measure and a true
balaunce are the Lordes, he ma-
keth all wayghtes.

It is a greate abhominacion
when kynges are wycked: for a
kynges seate shuld be holden vp
with ryghteousnesse.

Ryghteous lyppes are plea-
saunt vnto kynges, and they loue
him that speaketh the truthe.

The kynges displeasure is a
messenger of death, but a wyse
man wyll pacify hym.

The chercfull countenaunce of
the kyng is lyfe, and his louyng
sa-

The. xvi. Chapter.

Fauoure is as the euenyng dewe.

*** To haue wysedome in possession is better then golde, and to gette vnderstandyng is moze worth then syluer.**

Pro. 8. 10

The path of the righteous eschueyth euyl, & whoso loketh wel to hys wayes, kepeth hys owne soule.

Presumptuousnes goeth before destruction, & after a proude stomacke there foloweth a fall.

Better it is to be of humble mynde with the lowly, thā to deuide the spoyle with the proude

He that handeleth a matter wyscly, obtayneth good, * and blessed is he, that putteth hys trust in the Lorde.

Psalm. 2. 6.

Who so hath a wyse vnderstandyng, is called to counsaile, but he that can speake fayre, getteth moze ryches.

E. iiii.

Ans

Proverbs.

Understanding is a well of
lyfe vnto hym that hath it, as
for the chastenynge of fooles, it is
but foolyshnesse.

The heart of the wyse enfour-
meth his mouth, & amendeth the
doctrine in his lippes.

Fayre wordes are an hony
combe, a refreshynge of the minde,
and health of the bones.

Deu. 12 a * There is a way that men
pro. 14. b thynke to be ryght, but the ende
Esa. 50. c therof leadeth vnto death.

A troublous soule disquieteth
her selfe: for her owne mouthe
hath brought her therto.

An vngodlye person styreth
vp euyl, and in his lippes he is
as an whote burnynge fyre.

A froward body causeth strife
& he that is a blabbe of his tong,
maketh diuision among princes

A wycked man begyleth his
neyghe

The.xvi. Chapter.

neighbour, and leadeth him in the way that is not good.

He that winketh with his eyes imagineth mischief: & he that biteth his lippest will do some harm.

¶ Age is a crowne of worshippe **Leu. 19. 8**
if it be found in the way of righteousness.

A patient man is better then one that is strong: and he that can rule himself, is more worth then he wynneth a citie.

The lottes are cast into the lap but their fall stādeth in the Lord.

The.xvii. Chapter.

Better is * a drye morsell with quietnesse, then a full house, and many fat cattel with stryfe.

Ecc. 18. 6

A discrete seruant shall haue more rule then the sonnes that haue no wysedome, & shall haue lyke heritage with the brethren.

E. iiii.

Like

Proverbs.

Sap. 3. a * Lyke as syluer is tryed in
i. Pe. 1. b. the fyre, and golde in the forname
euen so doth the Lorde proue the
heartes.

pro. 14. d A wicked body holdeth moche
of false lippes, & a dissembling per-
son geueth eare to a deceitful tong.
Job. 13. c * Who so laugheth the poore
to scoyne, blasphemeth his ma-
ker: * & he that is glad of an o-
ther mans hurt, shall not be vn-
punished.

pro. 14. c * Childres children are a wor-
shipp vnto the elders, & the fathers
are the honour of the children.

An eloquent speache becom-
meth not a foole: a dissembling
mouth also becometh not a price.

Libera'tie is a precious stone
vnto hym that hath it: for where
soever he becometh he prospereth

B Who so couereth an other
mans offence, seeketh loue: but he
that

The .xvii. Chapter.

that discloseth the faute , setteth
frendes at variaunce.

One reprove onely doth more
good to him that hath vndersta-
ndyng , then an hundred stryppes
vnto a foole.

A seditious person seeketh mis-
chefe, but a cruell messenger shal
be sent agaynst hym.

It were better to come agaynst
a she Beare robbed of her whel-
pes , then agaynst a foole in hys
foolysheesse.

* Whoso rewardeth euyll i. re. 24. e.
for good , the plague shal not de- and. 26. b
parte from his house. 2. re. 12. f.

He that soweth discorde and
stryfe , is lyke one that dyggeth
vp a waterbroke: but an open ene-
mye is lyke the water that breas-
keth out, and runneth abrode.

The Lorde hateth as wel hym **C**
þ iustifyeth the vngodly, as hym
that

Prouerbes.

that cōdemneth the innocent.

What helpeth it to gyue a foole money in his hande, where as he hath no mynde to bye wysedom.

He is a frende that alwaye loueth : & in aduersitie a man shall knowe who is his brother.

Pro. 6. a † Whoso promiseth by the hand
and, 11. b. & is suretie for an other, he is a foole.

He that loueth stryfe, delyteth in synne : and whoso setteth his doze to hygh, scketh after a fall.

D Who so hath a froward heart, obtayneth no good : and he that hath an ouerthwart tong, shall fall into mischife.

An vnwyle bodye byyngeth him selfe into sorow, and the father of a foole can haue no ioye.

Pro. 12. d * A mery heart maketh a lusty
and, 15. b. age, but a sorowfull mynde dryeth vp the bones.

The

The. xviij. Chapter.

* The vngodly taketh gyftes Ecc. 30. 8
out of the holome, to wraſte the Ex. 23. 8.
wayes of iudgement.

† Wyſdome ſhyneth in the face Eccl. 9. 8
of him that hath vnderſtanding,
but the eyes of the fooles wan-
der thowout all landes.

* An vndiſcrete ſon is a greſe Pro. 19. 6
vnto hys father, and heynneſſe
vnto his mother that bare hym.

To punyſh the innocent, and
to ſmyte the prynces that gyue
true iudgement, are both cuyl.

* He is wyſe & diſcrete, that Iaco. 1. 8
tempereth hys wordes: and he is
a man of vnderſtandyng, that
maketh moche of his ſpirite.

* Yea, a very foole (when he Job. 13. 8
holdeth hys tong (is counted
wyſe: and to haue vnderſtadyng
when he ſhutteth his lyppes.

The. xviij. Chapter.

Who ſo hath pleaſure to ſow &
diſcorde pycketh a quarrell

Proverbes.

In euery thyng.

A foole hath no delyfe in vnderstandyng, but onely in those thynges wherin his heart reioyseth.

Where vngodlynesc is, there is also disdaync: and so there followeth shame and dishonour.

The wordes of a mans mouth are lyke depe waters: & the wel of wysedomc is lyke a full streame.

Pro. 24c **¶ It is not good to regard the person of the vngodly, or to put backe the righteous in iudgemēt**

A fooles lyppes are euer brawlyng, and his mouthe prouoketh vnto battayle.

A fooles mouth is his owne destruction, and his lyppes are the snares for his owne soule.

The wordes of a sc'aunderer are very woundes, & go thoro we vnto þ inmost partes of þ body.
Who

The. xviii. Chapter.

Whoso is slothfull & slacke
in his labour, is the brother of
hym that is a waster.

The name of the Lorde is a
strong castell, the ryghteous flye
vnto it, and shalbe saued.

But the riche mans goodes are
his strōg hold, yea he taketh the
for an high wal round about him

After pryde cometh destructiō,
and honour after lowlynesse.

* He that gyueth sentence in a **Ecc. 11, 8**
matter before he heare it, is a
foole, & worthy to be cōfounded.

A good stomache dryueth a-
way a mans disease: but whē the
spirit is vexed, who may abide it

A wyse harte laboureth for
knowledge, and a prudent eare
seketh vnderstandyng.

Liberalitie bringeth a man to
honoure and worshyp, and set-
teth hym among great men.

The

Proverbs.

The ryghteous excuseth hym
Telfe fyrst of al, if his neyghbour
come, he shall fynde hym.

The lot pacifieth variaunce
and parteth the mighty asonder.

The vnitie of bʒethʒē is stron-
ger thā a castel, & they þ̄ holde to-
gether, are like þ̄ bar of a palace.

A mans belly shalbe sarisfied
with þ̄ frute of his owne mouth
and with the encrease of his lip-
pes shalbe fyl ed.

Death & life stande in the po-
wer of the tong, he that loueth
it, shall enioye the frute thereof.

Pro. 19. c
and, 21. b.

* Whoso fyndeth a wyfe, fin-
deth a good thing: & receiveth an
wholsome benefite of the lordc.

The poore maketh supplica-
tion and prayeth mekely, but the
ryche gyueth a rough answer.

A frēd that delyteth in loue, doth
a man moze frendship, & stycketh
faster

The. xix. Chapter.

faster to hym then a brother.

The. xix. Chapter.

Better * is the poore that
liueth godly, then the blas-
phemer that is but a foole.

Where no discretion is, there
soule is not well, and who so is
swift on foote stumblith hastily

Follyshnes maketh a mā to go **Pro. 18. 2**
out of his way, & thā is his hert
vnpacient agaynst the Lorde.

Rychesse make many frendes,
but the poore is forsaken of his
owne frendes.

A false witnesse shall not re- **De. 19. d.**
mayne vnpunysed, and he that
speaketh lyes shall not escape.

The multitude hangeth vpon
great men, and euery mā fauours
eth hym that gyueth rewardes.

As for the poore, he is hated
among all his brethren, yea hys
owne frendes forsake hym. And
he

Proverbes.

He that geueth credēce vnto woꝝdes, getteth nothyng.

B He that is wyse loueth hys owne soule, and whoso hath vnderstandyng shall prosper.

A false wytnesse shall not remayne unpunished, and he that speaketh lyes shall perishe.

Delicate ease becometh not a foole; muche moze vnschemely is it a bōd mā to haue þ rule of prices.

A wyse man putteth of displeasure: and it is honoure to let some faultes passe.

Pro. 18. c The kynges disfaueur is like the roaryng of a Lyon: but hys frendshyp is lyke * the dew vpon the grasse.

psa. 132. a * An vndiscrete sonne is the heynesse of his father, * and a **Pro. 17d** brawlyng wyfe is lyke the toppe of an house, where thorowe it is cuer droppynge.

House

The .xix. Chapter.

House and riches maye a man
haue by the heritage of his elders
* But a discrete woman is the pro. 18. 6.
gyfte of the Lorde.

Slouthfulnesse byngeth slepe
an ydle soule suffereth hunger.

Who so kepeth the cōmaun-
dement kepeth hys owne soule:
but he þ regardeth not his waye
shall dye.

He that hath pytie vpon the
poore lendeth vnto the Lorde: and
loke what he layeth oute, it shall
be payed hym agayne.

Chasten thy sonne whyle there
is hope: but let not thy soule be
moued to slaye hym.

For great wrath bringeth harme
therfore let hym go, and so may-
est thou teache hym nurtoure.

O gyue care vnto good couſel,
and be contente to be reſourmed,
that thou mayſt be wiſe hcraftcr

If

There

Proverbs.

pro. 16. b

* There are manye deuysces in mannes hearte: neuerthelesse the counsaile of the Lord shal stand. It is a mans worshyppe to do good, and better is it to be a poze man then a dissembler.

D

The feare of the Lord preserveth the lyfe: yea it giveth plentifulnesse without the visitation of any plague.

pro. 26. d

* A slouthfull bodye shutteth his hande into hys bosome, so þ he can not put it to hys mouth.

pro. 21. d.

† If thou smyttest a scorncfull person, the ignoraunt shall take better heede: and yf thou reprovest one that hath vnderstanding he wyll be the wiser.

He that hurteth hys father, or shutteth oute hys mother, is a shamefull and vnworthy sonne.

My sonne, heare nomore the doctrine that leadeth the awaye from

The. xix. Chapter.

from the woordes of vnderstandyng.

A false witnesse laugheth iugement to scoyne, and the mouth of the vngodlye cateth vp wyckednesse.

Þunyschmentes are ordeyned for the scorneful, and stryppes for fooles backs.

The. xx. Chapter.

Wine * is a voluptuous thyng, & dronkenness causeth seditiō, whose belongeth therin, shal neuer be wylle.

A
Eph. 5. 6
1. Cor. 6

* The king ought to be feared as the roying of a Lyon, who so prouoketh hym vnto anger, offendeth agaynst his owne soule.

Pro. 24. c.

It is a mans honour to kepe hym selfe from stryfe: but they that haue pleasure in brawlyng, are fooles curry on.

F. ii.

A slouth

Proverbs.

A Mouthfull bodye wyll not
go to plowe for colde, therfore
shall he go a beggynge in sommer
and haue no thyng.

Wyse counsell in the heart of
man is lyke a water in the deepe
of the earth: but he that hath vn-
derstandynge, byngeth it forth.

Many there be that are called
good doers, but where shall one
fynde a true faythfull man?

B **Whoso leadeth a godly and in-**
psal. 3. a. nocent lyfe: * happy shall his chil-
dren be whom he leaueth behynd

A kynge that sytteth in iudge-
ment and loketh well about hym
driueyth awaye all euyl.

I. Jo. 1. b * **Who can say: my hert is cleane**
I am innocent from synne?

pro. 20. d * **To vse two maner of weightes,**
or to vse two maner of mea-
sures, both these are abhominable
vnto the Lorde.

A chyl d

The.xx.Chapter.

A chylde is known by his con-
uersation, whether his woorkes
be pure and ryght.

As for the hearyng of the eare
and the syght of the eye, the lord
hath made them both.

Deelyte not thou in slepe, leaue
thou come vnto pouertye: but o-
pen thyne eyes, & thou shalt haue
bread ynough.

It is noughte, it is noughte,
(say men) whan they haue it: but
when it is goone, they gyue it a
good word.

A mouth of vnderstanding is
more worthe then Golde, manye
precious stones & costlye Jewels.

* Take hys garment that is
suretye for a straunger, and take
a pledge of hym, for the vnknow-
en mans sake.

pro. 6.a.
and. 27.b

Euery man lyketh the bread
that is gotten wyth dyscreete: but

J.iii.

at

Proverbes.

at the last hys mouth shall be filled
with grauell.

Thoro we counsaile the thynges
that men deuyse go forward
and wyth discre ion ought warres
to be taken in hande.

Medle not wyth hym that be-
wrayeth secretes, and is a sclaū-
derer, and discyrueth wyth hys
lyppes.

exo. 21. b.

Leu. 20. b.

and. 21. b.

De. 27. c.

2. re. 15. a.

* Whoso curseth his father &
mother, hys lyght shall be put out
in the myddest of darkenesse.

* The herytage that cometh
to hastily at the fyrst, shall not be
praysed at the ende.

Mat. 5. c.

Ro. 12. c.

* Saye not thou: I wyll re-
compence euyl: but put thy trust
in the Lorde, and he shall defende
the.

pro. 20. b.

* The Lorde abhorreth two
maner of weyghtes, and a false
balaunce is an euyl thyng.

The

The. xx. Chapter.

† The Lorde ordereth euerie D
mannes goynges: for what is he Jer. 10. d
that vnderstandeth hys owne
wayes?

It is a snare for a manne to
blaspheme that whiche is holpe,
and then to go aboute wyth vo-
wes.

† A wyse kyng destroyeth the I. re. 15. c.
vngodly, and byngeth the whele
ouer them.

The lanterne of the Lord is
the breathe of manne, and goeth
thorowe all the inwarde partes
of the bodie.

* Mercye and faythfulnesse,
preserue the kyng, and wyth lo- p. 10. 29. b
uyng kyndnesse hys seate is hol-
den vp.

The strengthe of yong men is
theyr woozshyppe: and a graye
headdc is an honoure vnto the
aged.

woun-

Proverbes.

Woundes dryue awaye curll
and so do stripes the inward par
tes of the bodye.

A

The. xxi. Chapter.

4. re. 1. c.

The * kynges hearte is in
the hande of the Lord, lyke
as are the ryuers of water
he maye turne it whither so ever
he will.

Euerye manne thynketh hys
owne waye to be ryghte, but the
Lorde iudgeth the hertes.

Mic. 6. b

* To do ryghteousnesse, and
iudgement is moze acceptable vn
to the Lorde then sacrifice.

A presumptuous loke, a proude
stomake, and the lantrene of the
vngodlye is synne.

The deuyses of one that is
diligent, bringe plentuousnesse:
but he that is vnaduyced, com
meth vnto pouertye.

Who so hoozdeth vp rycheffe,
wyth

The.xxi. Chapter.

wyth the deceptfulnes of his tōg
he is a foole, and lyke vnto them
that seke theyꝝ owne death.

The robberies of the vngod-
lye shalbe theyꝝ owne destruction
for they wolde not do the thyng
that is ryght.

The wayes of the frowarde
are straunge: * but the woorkes
of hym that is cleane, are ryght.

26
titū. 1. c.

pꝛo. 25. d

* It is better to dwelle in a
corner vnder the house top, then
wyth a brawclynge woman in a
wyde house.

The soule of the vngodly wis-
sheth euyl, and hath no pitye vpon
hys neyghbour.

When the scoꝛnefull is punis-
shed, the ignoꝛaunt take the bet-
ter heede: and when a wyse man
is warned, he wyll receyue the
moꝛe vnderstandyng.

The ryghteous enfourmeth
the

Proverbs.

the house of the vngodly, but the vngodlye goo on styll after theyr owne wickednesse.

mat. 18. d. ¶ Whoso stoppeth the care at the cryinge of the poore, shal crye hym selfe, and not be hearde.

A pryncer rewarder pacifyeth displeasure, and a gyft in the bosome styllleth furyousnesse.

The iuste delyteth in doyng the thyng that is ryght, but the workes of wyckednesse, abhoire the same.

The man that wandereth out of the waye of wysdom, shal remayne in the congregation of the dead.

¶ He that hath pleasure in banquettes shal be a poore man.

pro. 23. b. ¶ Whoso delyteth in wyne and delycates, shal not be ryche.

The vngodlye shal be gyuen for the ryghteous, and the wycked

The. xxi. Chapter.

ked for the iust.

* It is better to dwelle in a wyldernesse, then with a chiding and an angrie woman. **Ecccl. 25. 6**

In a wyse mans house, there is great treasure and plentifullnesse: but a foolysch body spendeth by all.

Whoso foloweth ryghteousnesse and mercye, fyndeth bothe lyfe, ryghteousnesse, and honour.

A wyse man wynneth the citie of the myghty, and as for the strength that they trust in, he bringeth it downe.

* Whoso kepeth his mouth, and his tongue, the same kepeth his soule from trouble. **D pro. 12. 6. and. 21. a.**

He that is proude and presumptuous, is called a scoeneful mā, whych in wyath dare worke maliciouslye.

The

Proverbs.

The voluptuousnesse of the
flothful is his owne deathe, for
hys handes wyl not labour.

He coueteth and despyeth all
the daye long, but the ryghteous
is alwaye gyving, and kepeth no
thyng backe.

P^{ro}. 15. c * The sacrifice of the vngod-
Iere. 7. c ly is abomination, for they of-
fer the thyng that is gotten with
wyckednesse.

P^{ro}. 19. a * A false wytnesse shal perishe
but he that wylle be contente to
heare, shal alway haue power to
speake hym selfe.

An vngodlyc man goeth forth
rashlye, but the iuste reformeth
hys owne waye.

Esa. 8. a. * There is no wysdome, there
and. 26. b is no vnderstandyng, there is no
counsaile agaynst the Lorde.

Ips. 32. c. * The horse is prepared agaynst
the daye of battayle, but the lord
gy=

The. xxi. Chapter.
gyueth the victorie.

The. xxi. Charter.



* Good name is more
wozthe then greate ry- **Ecc. 7. 9**
ches, & louyng fauour, **Ec. 41. 6,**
is better than syluer
and gold.

Whether ryches or pouertye
do mete vs, it commeth al of god

A wyse man seeth the plage, &
hydeth hym selfe, but the foolyshe
go on styll and are punysshed.

The ende of lowlynesse, and
the feare of God is rychesse, ho-
nour, prosperitie and health.

Spearcs and snares are in the
way of the froward, but he that
wyl kepe hys soule, let hym flye
from suche.

Yf thou teachest a chylde in hys
youth what way he shulde go, he
shall not leaue it when he is olde

The ryche ruleth the poore,
and

Proverbs.

and the borrower is seruaunte for
the lender.

He that soweth wyckednesse,
shal reape sorowe, and the rodde
of hys plage shal destroye hym.

Ecl. 31. a

* A louyng eye shal be blessed:
for he gyueth of hys breade vnto
the poore.

Last oute the scoornefull man,
and so shall stryfe go oute wyth
hym: yea variaunce and sclander
shall cease.

Whoso deliteth to be of a cleane
hert, and of gracious lyppecs, the
kyng shall be hys frende.

B The eyes of the Lorde preserve
knowledge, but as for the wooz-
des of the despyteful he bringeth
them to nought.

The slothefull bodye sayeth,
there is a lyon without, I might
be slayne in the strete.

pro. 23. e.

* The mouthe of an harlot, is
a depe

The. xxi. Chapter.

a depe pit: wherin he falleth, that
the Lorde is angry wth all.

* Foolysshnesse stycketh in the Gen. 8. d
hert of the lad, but the rodde of
correction dryueth it awaye.

Whoso dooth a poore man
wzonge, to encrease his owne ri-
ches: gyueth (commonlye) vnto
the riche, and at the last commeth
to pouertie hym selfe.

My sonne, bow downe thyn
care and herken vnto the wordes
of wysedome, applye thy mynde
vnto my doctrine: for it is a ple-
saunt thyng, yf thou kepe it in
thyn hert, and practyse it in thy
mouth, that thou mayest alway
put thy trust in the Lorde.

Haue not I warned the verie L
ofte with counsell and learning:
that I myghte shewe the the tru-
the, and that thou wth the ve-
ritie mightest answer them that
laye

Proverbes.

laye any thyng agaynst the?

He that thou robbe not the poore because he is weake, and oppresse not the simple in iudgement for the Lorde hym selfe wil defende theyr cause, and do violence vnto theym that haue vsed violence.

D Make no frendshyp wyth an angrye wylful man, and kepe no company with the furious: least thou learne his wayes, and receyue hurt vnto thy soule.

Pro. 6. a
11. b. 17. e

* Be not thou one of theym that bynd theyr hande vpon promyse, and are surety for det: for yf thou haste nothyng to paye, they shal take awaye thy bed fro vnder the.

De. 27. c.
Pro. 23. a.

* Thou shalt not remoue the land marke whiche thy forefathers haue set.

Seest thou not, that they which
be

The. xlii. Chapter.

be diligente in theyr busynesse,
stande before kynges, and not a-
mong the simple people.

The. xlii. Chapter.

When thou sittest at the ta-
ble to cate with a lord, or-
der thy selfe manerly with
the thinges that are set be-
fore the.

Measure thyne appetyte, and
yf thou wylt rule thyne owne
selfe, be not ouergredye of hys
meate: for meate begyleth and de-
ceyue the.

* Take not over great tra-
uayle and labour to be ryche,
beware of suche a purpose.

Ecc. 27. a
Jer. 17. b
1. tim. 6 b

Why wylt thou set thyne eye
vpon the thyng which sodenly
banysheth away?

For riches make them selues
wynges, and take theyr flyghte,
lyke an eagle in the ayre.

G

Eate

Proverbes.

Eate not thou with the enuy-
ous, and desyre not his meate,
for he hath a maruaylous heart.

He sayth vnto the: eate & drinke
where as his hert is not with þ.

Yea the morsels that thou hast
eaten shalte thou perbake, and
lese those swete wordes.

Tel nothyng into the eares of
a foole, for he wyll despyse the
wysdome of thy wordes.

Pro. 22. d

* Remoue not the olde lande
marke, and come not within the
ficlde of the fatherlesse. For he
that deluycreth them is myghty,
euen he shall defende theyr cause
agaynst the.

B Apply thyne heart vnto lear-
ning, and thyne care to the word
of knowledge.

Pro. 13. c

Ecc. 30. a

* Withhold not correction fro
the childe: for yf thou beatest him
with the rodde, he shall not dye.

Thou

The. xxiii. Chapter.

Thou smyttest hym wyth the
rodde, but thou delyuerest hys
soule from hell.

My sonne, yf thyne hearte re-
ceyue wisdom, my hert also shal
reioyse: yea my reynes shalbe ve-
ry glad, yf thy lyppes speake the
thyng that is ryght.

*** Let not thyne hert be gclous** p^{ro}. 24. a
to folowe synners, but kepe the and. c.
styll in the feare of the Lorde all
the daye long: for the ende is not
yet come, and thy paciēt abidyng
shall not be in vayne.

My sonne, geue care and be
wyse, so shal thyne hert prospere
in the way.

Kepe no company with wyne
bybbers, and ryotous eaters of
flesh: † for suche as be drōkerdes p^{ro}. 21. c
† riotous shal come to pouertie:
and he that is geuen to muche
slepe shal go with a ragged cote.

G. ii.

Geue

Proverbs.

E Give eare vnto thy father
that begat the, and despyse not
thy mother when she is olde.

Labour for to get the truthe:
sel not away wisdom: nurtour,
and vnderstandyng (for a rygh-
teous father is meruailous glad
of a wyse sonne, and delyteth in
hym: (so shal thy father be glad,
and thy mother that bare the,
shall reioyse.

My sonne, gyue me thyne hert,
and let thyne eyes haue pleasure
in my wayes

Pro. 22 b

* For a whoze is a depe graue
and an harlot is a narowe pyt.

She lurketh lyke a thefe, and
those that be not aware, she bryn-
geth vnto her.

Where is wo: where is sorow:
where is stryfe: where is brow-
nyng: where are woundes with-
out cause: where be redde eyes:

Such

The. xxiii. Chapter.

Euē among those that be
uer at the wyne, and seke oute
where the best is.

Loke not thou vpon the wyne, **D**
how red it is and what a colour
it gyueth in the glasse.

It goeth downe softly, but at
the last it byteth lyke a serpent,
and styngeth as an adder.

So shall thyne eyes loke vnto
straunge women, and thyns
heart shall muse vpon frowarde
thynges.

Yea, thou shalt be as though
thou scapedst in the myddest of
the see, or vpon the top of þe mast.

They wounded me (shalt thou
saye) but it hath not hurte me:
they smote me, but I felt it not.

When I am well wakened, I
wyl go to the drynke agayne.

The. xxiiii. Chapter.

G.iii,

B

Proverbes.

Pro. 23 b
and, 24, c

BE not thou gelous ouce
wycked men, and despye
not thou to be amōg them.
For they: heart imagineth to
do hurte, and they: lyppes talke
of mischiefe.

Thow we wysdome an house
shal be buylded, and with vnder-
standyng it shall be set vp.

Thow we discretion shal the
chambres be fylled with all cost-
ly and pleasaunt ryches.

A wyse man is strong: yea a man
of vnderstandyng is better then
he that is myghty of strength.

For with discretion must war-
res be taken in hande, and where
as are many that can gyue good
counsell, there is the victory.

Wysdome is an hygh thyng,
yea euen to the foole: for he dare
not open his mouth in the gate.

He that imagineth myschiefe,
may

The. xliiii. Chapter.

Maye well be called an vngracious person.

The thought of the fooly sh is sinne, and the scoyneful is an abomination vnto men.

If thou be ouersene and negligent in the tyme of nede, then is thy strength but small.

Delyuer them that go vnto death, and are ledde awaye to be slayne, and be not negligent therein: If thou wylt saye, I knowe not of it:

Thynkest thou that he which made the heartes, doeth not consydre it? and that he whiche regardeth thy soule, seeth it not?

Shal not he recompence euery man accordyng to his workes?

My sonne, thou eatest hony and the swete hony combe: for it is good and swete in thy mouth.

G. iiii, Euen

Proverbs.

Euen so shal the knowledge of
wysedome be vnto thy soule, as
soone as thou hast gotten it.

And there is good hope: yea
thy hope shall not be in vayne.

Lay no priuy wayte wycked-
ly vpon the house of the ryghte-
ous, and disquyte not his res-
tyng place.

Isa. 33. c
and. 36. d

* For a iust man falleth seuen
tymes, and ryseth vp agayne:
but the vngodly falleth to wyck-
ednesse.

Pro. 17. a

* Reioyse not thou at the fall
of thynne enemye, and lette not
thyne hearte be gladde when he
stumbleth.

Let the Lord (when he seeth it)
be angrie, and turne his wrath
from hym vnto the.

Pro. 23. b.
and. 24. a

* Let not thy wrath and ge-
lousye moue the, to followe the
wycked and vngodlye.

And

The. xliii. Chapter.

And why? the wycked hath
nothyng to hope for, * and the
candle of the vngodly shalbe put
out. **Job. 21. 6**
Job. 13. 8

* My sonne, feare thou the **Job. 20. 20**
Lorde and the kyng, and kepe no
company with the sclaunders,
for they: destruction shall come
sodeynly: and who knoweth the
fall of them both?

These are also the sayin-
ges of the wyse.

* It is not good to haue re- **Job. 18**
spect of any person in iudgemēt.

He that sayth to the vngodly,
thou art ryghteous, him shal the
people curse: yea the cōmunaltie
shall abhorre hym.

But they that rebuke the vns-
godly shalbe commended, and a
ryche blessing shall come vpon
them.

He.

Proverbes.

He maketh hym selfe to be well
loued, that gyueth a good an-
swer.

Fyyst make vp the worke that
is without, and loke wel to that
which thou hast in the fielde, and
then buylde thyne house.

Be no false wytnesse agaynst
thy neighbour, and hurt not him
with thy lippes.

Pro. 24. c

* Say not: I wyl handle hym
even as he hath dealte with me,
and wyl rewarde every man ac-
cording to his dedes.

Pro. 6. a

* I went by the felde of the
slouthfull, and by the vyncyarde
of the foolysh man.

And lo, it was al couered with
nettles, and stode ful of thistles.
and the stone wall was broken
downe.

This I sawe, and consydyed
it wel: I looked vpon it, and toke
it

The. xxv. Chapter.

It for a warnyng. Yea, sleape on
styll a lytle, slumbze a lytle, folde
thyne handes together yet a litle,
so shall pouertie come vnto the,
as one that trauayleth by the
way, and necessitie lyke a weaped
man.

The. xxv. Chapter.

These also are Salomons
Prouerbes, which the me
of Ezechias kyng of Iuda
gathered together.

It is the honour of God to kepe
a thyng secreete: ¶ but the kynges
honour is to searche out a thing

Deu. 17. D

The heauen is high, the yearth
is depe, and the kynges heart is
vnsearcheable.

Take the dross from the syl-
uer, & there shalbe a cleane vessell
therof.

Take

Proverbes.

Take away vngodlynesse fro
the kyng, and his scatc shall be
stablyshed with ryghteousnesse.

Put not furth thy selfe in the
presence of the kyng, and please
not in the place of great men.

Better is it, that it be sayde
Lu. 14. a. vnto the: * come vp hyther, then
thou to be set downe in the pres
sence of the prynce whom thou
seest with thync eyes.

Eccl. 8. a * Be not hastye to go to the
Mat. 5. c lawe, lest happely thou orde thy
selfe so at the last, that thy neigh
bour put the to shame.

Handle thy matter with thy
neighbour hym selfe: and disco
uer not an other mannes secreete:
lest when menne heare therof, it
turne to thy dishonoure, and lest
thync euill name do not cease.

A worde spoken in due season
is lyke apples of golde in a syl
uer

The.xxvi. Chapter.

uer dyslike.

The correction of the wyse is
to an obediēt eare a golde cheyne
and a iewell of golde.

Lyke as the wynter colde in
the haruest, so is a faythful mes-
senger to him that sent him, and
refretheth his mastere mynde.

Whoso maketh great boistes
and giueth nothing, is like clou-
des and wyne without rayne.

* With pacience may a pryncce be
pacified, and with a softe tong
may rygorousnesse be broken.

Ge. 32.8.

1.re. 25.c.

If thou fyndest hony, cate so
moche as is sufficient for the: lest
thou be ouer full, and perbake
it out agayne.

Pro. 15.8.

Withdrow thy foote from thy
neyghbours house, lest he be we-
ry of the, and so abhorre the.

Whoso beareth false witnesse
agaynst his neyghboure, he is a
hery.

Proverbs.

very speare, a swearde & a sharp
arowe.

The hope of the vngodly in
tyme of nede is like a rottē tooth
and a slyppery foote.

Who so syngeth a song to a
wicked heart, clotheth him with
ragges in the colde, and poureth
bynegre vpon chaulke.

D
L. reg. 3. b
Ro. 22. c.

* If thyn enemy hungre, fede
him: if he thirst, geue him drinke:
for so shalt thou heape coales of
fyre vpon his head, and the lord
shall rewarde the.

The north wynde dryucth
away the rayne: euen so doth an
earnest sober countenaunce a back-
biters tung.

Pro. 21. b

† It is better to syt in a corner
vnder theroofe, thā with a brau-
lyng woman in a wyde house.

A good reporte out of a farre
countre, is lyke colde water to
a thyrsty

The. xvi. Chapter.

a thyrstie soule.

A righteous man falling downe
before the vngodly: is like a trou-
bled welle, and a spring that is
destroyed.

* Lyke as it is not good to cate
to much hony: euē so he that wil
searche out high thinges, it shal
be to heuy for hym.

Ecc. 3. 1.

He that can not rule him selfe,
is lyke a cytie, which is broken
downe and hath no walles.

The. xvi. Chapter.

L yke as snowe is not mete
in sommer: nor rayne in har-
uest: euē so is worshyp vn-
seemely for a foole.

Lyke as the byrde and the
swallowe take theyr flight: and
flye here and there: so the curse
that is gyuen in vayne, shall not
lyght vpon a man.

Vnto

Proverbs.

Pro. 31.6

* Unto the horse belongeth a whyp, to the Ass a bydle, and a rodde to the foolcs backe.

Gyue not the foole an answer after his foolysnesse, lest thou become lyke vnto hym: but make the foole an answer to his foolysnesse, least he be wyse in hys conceyte.

He is lame of his fecte, yea drunken is he in vanitie that cōmyteth any thyng to a foole.

Lyke as it is an vnscmelye thyng to haue legges, and yet to halte: euen so is a parable in the foolcs mouth.

He that setteth a foole in high dignitie: that is euen as if a man dyd cast a petyous stone vpon the galous.

B A parable in a foolcs mouth, is lyke a thorne that pryketh a drunken man in the hande.

A man

The xxvi. Chapter.

A man of experience discerneth al thynges well, but who so hyzeth a foole, hyzeth suche one as wyl take no hede.

* Lyke as the dogge turneth agayne to hys bomyte : euen so a foole begynneth hys foolyshnesse agayne a freshe. 2. Pe. 2. d

If thou seest a manne that is wyse in hys owne conceyte, there is moze hope in a foole, then in hym.

* The slouthfull sayth : there is a leoparde in the way, & a Lyon in the myddest of the stretes. p. 10. 22. b.

Lyke as the doze turneth about vpon the threshold, euen so doeth the slouthfull welter hym selfe in his bed.

* The slouthfull bodye thrusteth hys hande into his bosome and it greueth hym to putte it agayne to hys mouth. p. 10. 16. d

¶

The

Proverbs.

The sluggard thinketh hym
felfe wyser, than seuen men that
syt and teache.

Who so goeth by and medleth
wyth other mens stryfe, he is like
one that taketh a dogge by the
eares.

L
Ps. 10, 8.

¶ Lyke as one shoteth deadlye
arowes & dartes out of a pteuye
placc, euen so doeth a dissembler
wyth hys neyghboure: and then
sayeth he: I dyd it but in spozte.

Eccl. 28, 6.

* Where no wood is, there the
fyre goeth out: & where the back-
byter is taken awaye, there the
stryfe ceaseth.

Colcs kyndle heat, and woode
the fyre, euen so doth a brawling
felow styre vp variance.

All slaunderours wooordes are
lyke flattery, but they pearce the
inwarde partes of the body.

Anonymous lypes and a wyck-
ked

The.xxvi. Chapter.

Red heart, are lyke a potsherd cou-
ered wyth syluer dross.

An enemy dissembleth wyth
his lippes, and in the meane sea-
son he ymageneth myschefe: but
when he speaketh fayre, belue
hym not: for there are seven abho-
minacions in his harte.

Who so kepeth euyl wyll se-
cretlye to do hurt, his malice shal
be shewed before the whole con-
gregation. ¶ Who so diggeth vp
a pyt, shal fall therin: and he that
weldreth a stone, shal stumble v-
pon it hym selfe.

eccl. 10. 6.
eccl. 27. 5.

A dissemblinge tonge hateth
one that rebuketh hym, & a flatter-
yng mouth worketh mischefe.

The.xxvii. Chapter.

Make not thy boast of to-
morrow: for thou knowest
not what may hap-
pen to daye.

¶
Ecc. 10. 8
Luc. 12. 6

H. ii.

Let

Proverbes.

Jac. 4. b. * Lette another man prayse the
and not thyne owne mouthe: yea
other folkes lyppecs, & not thyne.

Ecccl. 22. c The stone is heauye, and the
sād weyghty, but a fooles wꝛath
is heuper then they both.

Wꝛath is a cruell thyng, and
furyousnesse is a verpe tempeste:
yea who is able to abyde enuy?

ps. 140. a

Lu. 22. d.

An open rebuke is better thā
a secreete loue.

Faythful are the woundes of
a loucr, but the kysses of an ene-
my are deceptful.

He that is full abhorreth an
hony combe, but vnto hym that
is hungrye, euery sower thyng
is swete.

He that ofte tyme flytteth, is
lyke a byrde that forsaketh her
neste.

B The hearte is glad of a swete
oyntment and sauour: but a sto-
mache

The xxvii. Chapter.

make that can geue good coun-
sel, reioyceth a mans neyghbour.

Thyne owne frende and thy
fathers frende see thou forsake
not : but goo not into thy bro-
thers house in tyme of thy trou-
ble.

Better is a frend at hand, than
a brother farre of.

My sonne be wyse, and thou
shalte make me a glad hearte : so
that I shall make answere vnto
my rebukers.

A wyse man seynge the plage
wyl hyde hym selfe : as for foo-
les they go on styl, & suffre harme

Take hys garmente that is p^{ro}. 20. b
suertye for a straunger, and take
a pledge of hym for the vnkno-
wen mans sake.

He that is to hasty to prayse
hys neyghboure aboue measure,
shall be taken as one that gyucth

Proverbes.

an euell reporte.

Pro. 9, b

* A brawlynge woman, and the rooffe of the house, droppynge in a raynye day, may wel be compared togyther.

He that refrayneth her, refrayneth the wynde, and holdeth oyle faste in hys hande.

Lyke as one yron whetteth on another, so doeth one man comforte another.

Who so kepeth hys fygge tre, shall enioye the frutes thereof, he that wayteth vpon, hys mayster, shall come to honour.

Lyke as in one water there appeare dyuers faces, euen so diuers men haue diuers heartes.

Pro. 30, b.

* Lyke as hell and destruction
Ecc. 1, a. are neuer full: euen so the eyes of men can neuer be satisfied.

Ecc. 14, c.

† Syluer is tryed in the moulde
And. 27, b and golde in the forname, and so
is

The.xxvii. Chapter.

is a man, when he is openly pray
sed to hys face.

Though thou shuldest braye
a foole wyth a pestell in a morter
lyke otemel, yet wyl not hys foo-
lyshnesse go from hym.

* Se that thou knowe the nū- Joh. 10. a
bre of thy cattel thy self, and loke
well to thy flockes.

For ryches abyde not alwaye
and the crowne endureth not for
euer.

The haye groweth, the grasse
commeth vp, and herbes are ga-
thered in the mountaynes.

The lambes shall clothe the,
¶ for the goates thou shalt haue
money to thy husbandrye.

Thou shalt haue goates milke
ynoughe to feede the, to vpholde
thy housholde, and to sustayne
thy maydens.

The.xxviii. Chapter.

B. iiii.

The

Proverbes.

Ec. 26. c.

A The vngodly flieeth, no man
chalynge hym, but the righ-
teous standeth styffe, lyke
a Lyon.

Because of synne, the lande
doeth often chaunge her pryncce:
but thow we men of vnderstan-
dyng and wysedome a realme en-
dureth long.

One poore man oppressing an
other by violence, is like a cōty-
nual raine þ destroyeth the frute.

They that forsake the lawe,
praise the vngodly, but suche as
kepe the lawe abhorre them.

1. cor. 2. b.

Wicked men discern not the
thyng that is ryghte: but they
that seeke after the lord, discusse
all thynges.

ps. 19. a.

A poore man leadyng a godly
lyfe, is better then the ryche that
goeth in frowarde wayes.

Who so kepeth the lawe, is a
chylde

The .xxviii. Chapter.

chylde of vnderstandyng: but he
that fedeth ryotous mē, shameth
hys father.

Whoso encreaseth his ryches
by vauntage and wynnynge, let
hym gather theym to helpe the
pooze wythall.

He that turneth away hys **B**
eare from hearyng the lawe, hys **Pro. 1.6,**
prayer shalbe abhorred.

Who so leadeth the ryghteous
into an euyl waye, shall fall into
hys owne pytte: but the iust shal
haue the good in possession.

The ryche man thynketh hym
self to be wise, but the pooze that
hath vnderstandyng cā perceyue
hym well ynough.

When ryghteous menne are in **eccl. 10.8.**
prosperitie, thā doth honour flo- **pro. 27. d**
rysh: but when the vngodly come **and, 29. a**
vp, the state of men chaungeth.

* He that hydeth hys synnes, **Job. 12. b**
shall

Proverbes.

psa. 31. a. shall not prosper, but who so
Eccl. 7. c. knowlegeth them, and forsaketh
2. 10 h. 1. them shall haue mercy.

Well is hym that standeth al
way in awe: as for hym that har
deneth hys heart, he shall fal into
myschefe.

Lyke as a roaryng Lyon, and
an hungry bear: euē so is an vn
godly prince ouer þe poore people

Where the prince is wythoute
vnderstandyng, there is great op
pression and wronge: but yf it be
such one as hateth couctousnes,
he shall raygne long.

Gen. 4. b * He that by violence shed
deth any mannes blood, shall be a
runnagate vnto hys graue, & no
man shall be able to succour hym.

ps 10. 10. d Who so liueth a godly and in
nocente lyfe, shall be safe: but he
that goeth frowarde wayes, shall
once haue a fall,

He

The. xxviii. Chapter.

* He that tyllcth his land shal pro. 12. b.
haue plenteousnes of breade: but eccl. 20. d.
he that followeth ydolencesse, shall
haue pouertye ynough.

A faythful man is greatlye to
be commended, * but he that ma- pro. 24. b.
keth to much haste for to be riche I. Ti. 6. a
shal not be vngyltye.

To haue respecte of persons
in iudgemente is not good: And
why: he wyl do wrong: yea euen
for a pece of bread.

He that wylle be ryche all to
soone, hath an euyl eye, and con-
sydereth not that pouertye shall
come vpon hym.

He that rebuketh a man, shall
fynde more fauour at the last thā D
he that flattereth hym.

* Who so robbeth his father mat. 15. a
and mother, and sayeth it is no
sine, the same is lyke vnto a mur-
therer.

He

Proverbes.

He that is of a proud stomacke
styreth vp stypfe: but he that put
teth hys trust in the Lord shall be
well fedde.

psa. 48. a

Jer. 17. b

He that trusteth in hys owne
heart, is a foole: but he that dea-
leth wylfely, shal be safe.

Deu. 15. a

2. cor. 9. b

He that geueth vnto the poore
shal not wat: but he that turneth
away hys eyes from such as be
in nede, shal suffre great pouertie
hym selfe.

pro. 28. b.

and. 29. a

When the vngodlye are come
vp, men are fayne to hyde them
selues: but when they perysh, the
ryghteous increase.

The. xxix. Chapter.

A H that is styfnecked, and
wyl not be reformed, shal
sodenly be destroyed with
out any helpe.

pro. 28. b.

Where the ryghteous haue
ouerhande, the people are in pros-
per

The. xxi. Chapter.

Speritie: but where the vngodlye beareth rule, there the people do mourne.

Who so loueth wisdom, maketh hys father a glad man: but he that kepeth harlottes, spendeth awaye that he hath. Pro. 5.

With true iudgement the king setteth vp the lande: but yf he be a man that taketh gyftes, he turneth it vpsyde downe.

Who so flattereth hys neyghbour: layeth a net for his fecte.

The synne of the wycked is hys owne snare, but the ryghteous shalbe glad and reioyce.

The ryghteous consydereth the cause of the poore, but the vngodlye regardeth no vnderstandyng.

Wicked people bring a citie in decaye, but wyse men set it vp agayne.

Proverbs.

If a manne go to lawe wyth a
foole (whether he deale with hym
frendlye or roughlye) he getteth
no rest.

The bloodthyrsty hate the rygh-
teous, but the iust seke hys soule.

A foole poureth oute hys spi-
rite altogyther, but a wyse man
kepeth it in tyll afterwarde.

If a prynce delyte in lyes, all
hys seruautes are vngodly.

The poore and the lender mete
together, the Lorde lyghtheneth
bothe theyr eyes.

pro. 20. d

* The seate of the kynge that
faythfully iudgeth the poore shall
contynue sure for evermore.

The rodde and correction mis-
nister wysedome, but yf a chyld
be not looked vnto, he byngeth
hys mother to shame.

When the vngodly come vp,
wyckednesse increaseth: but the
ryghteous

The .xxix. Chapter.

ryghteous shall see theyr fall.

Surround thy sonne with correction, and he shall comfort thee: yea he shall do the good at thyne hearte.

Where no prophete is, there the people perissh: but wel is hym that kepeth the lawe.

A scruaunte wyl not be the better for wordes: for though he vnderstande, yet wyl not he regard them.

If thou seest a manne that is hasty to speake vnadvised, thou mayst trust a foole more than him.

He that delicately bringeth vp his scruaunt from a chylde, shall make hym his mayster at length.

An angrie manne stirreth vp stryfe, & he that beareth cuple wyl in his mynde, doth much euil.

¶ After pryde cometh a fall, Job. 22. 6
but a lowely spirite bringeth
great

Proverbes.

great worshyp.

Who so kepeth company with
a thefe, hateth hys owne soule:
he heareth blasphemyes and tel-
leth it not forth.

He that feareth me, shall have a
fal: but who so putteth his trust
in the lord shall come to honoure.

Manye there be that seeke the
princes fauour, but euery mans
iudgemente commeth from the
Lorde.

The ryghteous abhorre the
vngodly: but as for those that be
in the ryghte waye, the wycked
hate them.

The. xxx. Chapter.

The wordes of Agur the
sonne of Jake.

¶ He prophecy of a true sayth
full man whome God hath
helped, whom god hath com-
forted,

The. xxx. Chapter.

sorted, & noysed. For though
I am the least of al, and haue no
mans vnderstandyng (for I ne-
uer learned wysedome) yet haue
I vnderstandyng, & am well en-
fourmed in godly thinges. Who
hath clymed vp into heauen?
who hath com downe fro thence?
who hath holden the wynde fast
in his hande? who hath compre-
hended the waters in a garmēt?
who hath set all the endes of the
world? what is his name, or his
sonnes name? Canst thou tell?
¶ All the wordes of God are pure Ps. 17. c.
& cleane: for he is a chyld vnto al 18. b.
them that put theyr trust in hym. & 1. 18.
* Put y nothing therfore vnto 1 deu. 4. a
his wordes, leaſt he reprove the: and, 14. d.
and thou be founde as a lyer.

Two thynges I requyre of
the, that thou wilt not deny me.
before I dye. Remoue from me
I vanitie

Prouerbes.

Deu. 8. c. banitie and lyes: gyue me neiether
and. 31. c. pouertie nor ryches, onely graunt
Ex. 5. a me a necessary buyng. * Lest ye
Iob. 21 b I be to ful, I denye the, and say
Ecc. 17 a What felowe is the Lorde: *
 lest I being constrained thorow
 pouertie, fal vnto stealing, & for-
 sweare the name of my God.

B Accuse not a seruaunt vnto his
 master, lest he speake euill of the
 also, and thou be hurte. He that
 bringeth vp an euill report vpon
 the generation of his father and
 mother, is not worthy to be com-
 mended. The generation that
 thynke the selues cleane, shal not
 be censed from their filthynesse.

There are people that haue a
 proude loke, and cast vp their eye
 liddes. This peoples teeth are
 swerdes, and with their chaw-
 bones they consume and deuoure
 the simple of the yearth, and the
 poore

The. xxx. Chapter.

pooze from among men.

This generation (whiche is lyke an horsleche) hath. ii. daughters : the one is called fetehe hyther : the other byng hyther.

There be thre thynges that are neuer satisfied : and the fourth sayeth neuer hoo : * The hell, a womans wombe, and the yearth hath neuer water ynough. As for fyre, it sayeth neuer hoo.

Pro. 27. 1

* Who so laugheth his father to scorn, & setteth his mothers commaundement at nought, the rauens pycke out his eyes, in the valley, and deuoured be he of the yong Eagles.

Exo. 21. 17

Deu. 17. 16

* There be thre thynges to hye for me : and as for the fourth, it passeth my knowledge.

Sap. 5. 6

The way of an Eagle in payre, the waye of a serpente ouer the stone, the way of a shyppe in the

3. ii.

see,

Proverbs.

See, and the way of a man with a
young woman. Suche is the way
also of a wife that breketh wed-
locke, whiche wppeth her mouth
lyke as whā she hath caten, and
sayeth: As for me, I haue done
no harme. Thow wthre thinges
the yearth is disquieted, and the
fourth maye it not beare: Thow
rowe a seruaunte that beareth
rule, thow we a foole that hath
greate rycheffe, thow we an ydle
huswyfe, and thow we an hand-
mayden that is heyre to her mas-
tres. There be foure thynges
in the carthe the whiche are very
lytle: but in wysdome they excede
the wyse: The * Emmettes are
but a weake people, yet gather
they theyr meate together in the
haruest: The conyes are but a
feble folke, yet make they theyr
couches among the rocks.

The

The. xxx. Chapter.

The greshoppers haue not a guide, yet go they furth together by heapes: The spider laboureth with her handes, and that in the kynges palace.

There be thre thinges that go styfly, but þe going of the fourth **D** is the goodlyest of all. A Lyon whiche is kyng of beastes, and gyueth place to no man: a cocke readye to fyght: a ramme: And a kyng that goeth furth with hys people.

If thou be so foolysch to magnify thy selfe, or meddlest wyth any suche thyng: then laye thy hande vpon thy mouth, who so chirmeth mylke, maketh butter: he that rubbeth his nose, maketh it to bleede: and he that causeth wyath, byngeth furth stryfe.

The. xxx. Chapter.

I. iii.

Wyl.

Proverbes.

Wytldome warneth vs to be-
ware of euil womē, describeth þ
conuersation, maner, and beha-
uiour of an honest maryed wife.

These are þ wordes of king
Lamuel, and the lectō that
his mother taught hym.

My sonne, thou sonne of my
body: O my deare beloued sōne,
gyue not ouer thy substance,
and mynde vnto women, whiche
are the destruction euen of kyn-
ges. O Lamuel gyue kynges no
wyne, gyue kynges and prynces
no strong drinke, lest they beyng
dronke forget the lawe, and re-
garde not the cause of the poore,
& of all suche as be in aduersitie.
Geue strōg drinke vnto such as
are condēned vnto death, & wyne
vnto those that mourne: that
they may drynke it, and forgette
theyr misery and aduersitie. Be
thou

The. xxx. Chapter.

Thou an aduocate, and stande in
iudgement thy selfe to speake for
all suche as be dumbe & succour-
lesse. With thy mouth defend the
thyng that is lawfull and ryght,
and the cause of the poore and
helplesse.

Who so fyndeth an honest **W**
faythfull woman, she is more
worth then pearles. The hart of
her husbände maye safelye trust
in her, so that he shall haue no
nede of spoyles.

She wyll do hym good, and
not euill, al the dayes of her life.
She occupyeth wolle and flaxe,
and labourerth gladlye with her
handes (she is lyke a marchaūtes
shyppe) that bryngeth her vitay-
les from farr. She is vp in the
nyght season, to prouyde meate
for her housholde, and foode for
her maydens.

I.iiii.

She

Proverbs.

She considereth lande & buyeth it
and with the frute of her handes
she planteth a vyncyard. She
gyrdeth her loynes with strength,
and courageth her armes. And if
she perceyue that her houswyfe
doeth good, her candle goeth
not oute by nyght. She layeth
her fingers to the spyndle, & her
hande taketh holde of the rocke.
She opneth her hād to þe poore
yca she stretcheth furth her hādes
to suche as haue neede. She fea-
reth not that the colde of wyn-
ter shall hurte her house, for all
her houtholde folkes are double
clothed. She maketh her selfe
fayre ornaments, her clothyng
is whyte sylke and purple. Her
husbande is muche set by in the
gates, when he sytteth amonges
the rulers of the lande. She ma-
keth cloth of sylke, and selleth
it

The xxxi. Chapter.

It, & deliuereth a gyde vnto the
marchaunt. Strength & honour
is her clothyng, and in the latter **D**
daye she shall reioyce. She ope-
neth her mouth wth wisdome, & in
her tong is the lawe of grace.
She loketh well to the wayes of
her household, and eateth not her
bread wth ydle nesse. Her chy-
ldren aryse & call her blessed & her
husbande maketh much of her.
Many daughters there be that
gather riches together, but thou
goest aboue them all. As for fa-
uour, it is deceytfull, & beauty is
a vayne thing: but a womā that
feareth the Lorde, she is worthy
to be praysed. Geue her of the
fruite of her handes, and let her
owne workes praysc her in the
gates.

The ende of the Proverbes
of Salomon,

ECCELESIASTES.

These are the wordes of the
Preacher the son of David
kyng of Ierusalem.

The first Chapter.

All thinges (if a man consyder
them wel) are but vanitie. Neuer
thelesse among them all there is
nothyng weaker and more vn-
stedfast, then man hym selfe.

Ecc. 12. b.

All is but vanitie (sayth þ
precher) * al is but plaine
vanitie. For what elles
hath a man of all the laboure
that he taketh vnder the sunne?
One generation passeth awaye,
an other cometh, but the yearth
abydeth still. The Sunne ary-
seth, the Sunne goeth downe, &
returneth to his place, that he
maye there ryse vp agayne. The
wynde goeth toward the south,
and fetcheth his compasse about
vnto the North, and so turneth
into

The .i. Chapter.

into him selfe agayne. * All flou-
des runne into the sea, & yet the
sea is not fylled: for looke vnto
what place the waters runne,
thence they come agayne.

All thynges are to harde, that
no man can expresse them. * The
eye is not satisfyed with syght,
the care is not fylled with hea-
ryng. * The thing that hath ben
cometh to passe agayne: and the
thing þ hath ben done, is done a-
gayne, there is no new thing vn-
der the sūne. Is there any thing
whcrof it may be sayd: lo this is
newe? For it was long agoe in
the tymes that haue bene before
vs. The thyng that is past, is
out of remembraunce: Euen so þ
thinges that are for to come, shal
nomore be thought vpon among
them that come after. I my selfe
the Preacher, beyng kyng of
Israel

Job. 14. b

**B
Job. 17. c
Eccl. 14. a.**

Eccl. 3. b.

Ecclesiastes

Israel & Jerusalem, applyed my mynde to seke out & scarche for the knowledge of all thynges that are done vnder heauen. Suche trauayle & labour hath God geuen vnto þe chyl dren of men, to exercise the selues therin. Thus I haue considered al the thynges that come to passe vnder the sun and lo, they are all but vanitie, & vexacion of mynde. The croked can not be made straight, and, the fautes can not be numbred.

I communed with myne owne hart, saying: *Lo, I am come to
3. Re. 3. b
and. 4. c. a great estate, & haue gottē more wysdome then all they that haue ben before me in Jerusalem. Yea my harte had great experiance of wysdome and knowledge, for there vnto I applyed my mynde that I myght knowe what were wysdome & vnderstāding, what were
were

The.ii. Chapter.

were erreure and foolysheesse.
And I perceyued that this also
was but vexation of mynde: for
where muche wysedome is, there
is also great trauayle & disquiet-
nesse: and the more knowledgc a
man hath, the more is his care.

The.ii. Chapter.

In this Chapter (and in the
other also) he maketh ofte tymes
mencion of the wordes & conuer-
sation of the vngodly, that by
this meanes he maye the better
cause men to despyse all creatur-
es in respect of the onely cuerla-
stynge God.

Then sayde I thus in my
heart: Now go to, I wyll
take myne ease, and haue
good dayes. But lo, that was
vanitie also: in so muche that I
sayde vnto laughter: thou arte
mad: & to mirth, what dost thou?

So

Ecclesiastes.

So I thought in my heart, to
withdrow my selfe from wyne,
to applye my mynde vnto wyse-
dome, and to comprehend foos-
lyshnesse, vntyll the tyme that
(among all the thynges whiche
are vnder the sunne) I myght se
what were best for men to do, so
long as they lyue vnder heauen.

3. Reg. 3. † I made gorgeous fayre workes

4. 5. 6. 7. I buylded me houses, & planted
vyncyardes: I made me orchar-
des & gardcyns of pleasure, and
planted trees in the of all maner
frutes. I made pooles of water,
to water þe grene & fruteful trees

3. re. 4. 9. withal. * I bought seruautes &
maydens, and had a great hous-
holde. As for cattell and shepe, I
had more substance of the, then
all they that were before me in
Ierusalē. I gathered syluer and
golde together, euē a treasure of
kynge

The.ii. Chapter.

kynges & landes. I prouyded me
syngers & women whiche coulde
playe on instrumentes, to make
men myght & pastyme. I gat me
drynkyng cuppes also & glasses:
(Finally) I was greater & more
in worshyp, then all my predeces-
sours in Ierusalem: For wys-
dome remayned with me: & loke
what so euer myne eyes desired,
I let the haue it, & wherin soeuer
myne heart delyted or hadde any
pleasure, I withheld it not from
it. Thus my heart reioysed in al
that I dyd, and this I tooke for
the porcion of all my trauayle.

But when I consydered all the
workes that my handes hadde
wrought, & all the labours that
I had taken therein: lo, all was
but vanitie & vexation of mynde
and nothyng of any value vnder
the Sunne.

Then

Ecclesiastes.

Then turned I me to consyder
wysedome, errour and foolyshe-
nesse (for what is he among men
that myght be compared to me
the kyng in suche workes?) and
I sawe that wysedome excelleth
foolysheesse, as farre as lyghte
doth darkenesse. For a wise man
beareth his eyes aboute in hys
head, but the foole goeth in the
darkenesse. I perceyued also that
they bothe had one ende. Then
thought I in my minde: if it hap-
pen vnto þe foole as it doth vnto
me: what nedeth me then to la-
bour for wysedome? So I con-
fessed within my heart, that this
also was but vanitie. For the
wylse are cuer as lytle in remem-
braunce as the foolyshe, & al the
dayes for to com shalbe forgottē
yca the wylse man dyeth as well
as the foole. Thus began I to
be

The.ii. Chapter.

be werpe of my lyfe, in so muche
that I coulde awaye wyth no-
thyng that is done vnder the
sone, for al was but vanity and
vexation of mynde: yea I was
wery of all my laboure, whiche
I had taken vnder the sonne be-
cause I shoulde be fayne to leaue
them vnto another man, that com-
meth after me: for who knoweth
whether he shal be a wyse manne
or a foolc: And yet shal he be lord
ouer al my labour which I wyth
such wysdome haue take vnder
the sone. Is not this a vayne thing?

So I tourned me to refrayne
my mynde from all suche tra-
uayle, as I toke vnder the sune
for so muche as a manne shoulde
weary him selfe wyth wysedome
wyth vnderstandynge and opor-
tunitie, and yet be fayne to leaue
hys labours vnto another, that

Is. i.

neuer

Ecclesiastes.

Never sweet for the. Thys is also
a vayne thing & a great misery.

LCi. 4. a

For what getteth a man of all
the labour and trauayle of hys
mynde, that he taketh vnder the
Sunne, but heuyneſſe, ſorrowe, &
diſquietnes all the dayes of hys
lyfe: in ſo much that his hert can
not reſt in the nyght: Is not this
also a vayne thyng? Is it not
better then for a man to cate and
drynke, and hys ſoule to be merry
in hys labour? Yea I ſaw that
this also was a gyfte of God.*
For who may cate and drynke, or
brynge any thyng to paſſe wyth-
out hym? And why? he gyueth
vnto man, what it pleaſeth him:
whether it be wyſedome, vnder-
ſtandynge, or gladneſſe. But vnto
the ſpyner, he geueth wearyneſſe
and ſorrowe, that he maye gather
and heape togyther the thynges,
that

The. iiii. Chapter.

that after ward shalbe geue vnto him, whome it pleaseeth God.

This is now a vaine thing, yea a very disquietnesse and a vexation of mynde.

The. iiii. Chapter.

Every thyng hath a tyme.

There is nothing, but God hath put tediousnes & trauayle in it to exercise me withal, what soeuer a man enioyeth of hys labour, the same is a gyfte of God, geuen to the intent that man shulde feare him.

Every thyng hath a tyme, yea al that is vnder the heauen hath his couenient season. * There is a time to be borne & a tyme to dye: There is a tyme to plante, and a tyme to plucke vp the thyng that is planted: A tyme to slaye, and a time to make whole: A tyme to breake downe, & a tyme to buylde vp: A tyme to

Ecclesiastes.

wepe, and a tyme to laugh.

A tyme to mourne, and a tyme to
daunce: A tyme to cast away ston-
nes, & a tyme to gather stones to-
gyther: A tyme to embrace, and a
tyme to refrayne frō embraſyng.

A tyme to winne, & a tyme to loſe

Ecl. 10. a

A tyme to ſpare, and a tyme to
ſpende: A tyme to cut in pcces, &
a tyme to ſowe togyther: A tyme

to kepe ſilence, & a tyme to ſpeke.

A tyme to loue, & a tyme to hate,

A tyme of war & a tyme of peace.

B What hath a man els (that doth
any thing) but wearies & labour.

For as touchyng the trauayle &
carefulnes which god hath gyue
vnto men, I ſee that he hath gy-
uen it them* to be exerciſed in it.

Deu. 8. a

Iaco. 1. a

All thys hath he ordeyned mer-
uaylous goodlyc, to euery thyng
his due tyme. He hath planted
ignoꝛaunce alſo in the heartes of
men,

The.iii. Chapter.

men, that they shoulde not fynde
out the grounde of hys workes,
which he doeth from the begyn-
nyng to the ende. So I percey-
ued that in these thinges there is
nothyng better for a man, thā to
be merce, and do well so long as
he lyueth. For all that a man ea-
teth and drynketh, yea what soe-
uer a man enioyeth of all his la-
bour the same is a gyfte of God.

I considered also, that whatso-
ever God doth, it continueth for-
euer, and that nothing can be put
vnto it, nor taken from it : and
that God doeth it to the entent,
that men shulde feare hym.

* The thyng that hath bene is **Ecl.i.a.**
now: and the thyng that is for to
come, hath bene afore tyme : for
God restoreth agayne the thyng
that was paste. Moreover, I
sawe vnder the sonne vngodly-

l.iii.

ness

Ecclesiastes.

nesse in the stede of iudgement, &
iniquitie i steade of rightousnes.

The thought I in my mynde:
God shal seperate the ryghteous
fro the vngodly, & then shalbe the
tyme & iudgement of all counsels
psa. 48. a and workes. † I comuned wyth
Ecc. 2. b myne owne hert also concernyng
the chyldren of men: howe God
hath chosen the, & yet letteth the
appere, as though they were bea
stes: for it happeneth vnto me as
it doth vnto beastes: & as the one
dyeth, so dieth the other: yea they
haue both one maner of bryeth, so
that (i this) a mā hath no preemi
nence aboue a beaste, but all are
subdued vnto vanitie. They go
all vnto one place, for as they be
all of duste, so shal they all turne
ecc. 12. b. vnto dust agayne*: who knowe
sap. 2. a eth the spirite of man that goeth
vpwarde, & the bryeth of the beaste
that

The.iiii. Chapter.

that goeth downe into the earth.
Wherefore I perceyue, that there
is nothing better for a mā, than
to be ioyful i his labour, for that
is his porciō. But who wil bring
him to se þ thing that shall come
after hym. The.iiii. Chapter.

Cōsideration of diuers thin-
ges. Ther is nothyng so excellēt
i hys, but yf it do not the ductye
and offic wherevnto it is ordey-
ned, it shalbe brought lowe.

SO I turned me, and consi-
dered al the violent wrong
that is done vnder the sūne
and behold the teares of suche as
were oppressed, and there was no
man to comferte theym, or that
wolde delyuer and defende them,
from the vyolence of theyr op-
pressours.

Wherefore I iudged those that
are dead, to be more happye, then
A.iiii. such

Abac. 1. 2
Eccl. 5. 2

Ecclesiastes.

Suche that be alyue: yea hym that is yet vnborne, to be better at ease then they bothe, because he seeth not the miserable woorkes that are done vnder the sunne.

Agayne, I sawe that al trauayle and diligence of labour was hated of euery man. This is also a vayne thyng, and a vexation of mynde. The foole holdeth hys handes togyther, and eateth vp hys owne fleshe. **I**s (sayth he) is better with rest, than both the handes ful wyth labour and trauayle. Moreouer I tourned me, and beholde yet an other vanitie vnder the sunne. There is one mā, no more but him selfe alone, hauyng neyther chylde nor brother: yet is ther no ende of his carefull trauayle, hys eyes can not be satysfied wyth rychesse, yet doeth he not remembre hym selfe

The.iii. Chapter.

selfe, (and say) For whome do I
take suche trauayle? For whose
pleasure do I thus consume away
my life? Thys is also a bayne, &
a miserable thing. Therfore two
are better then one, for they maye
wel enioye the profyt of their la-
boure. Yf any of them fal, his co-
panion helpeth hym vp agayne.

But woo is him that is alone,
for yf he fal, he hath not another
to helpe him vp. Agayne when. ii.
slepe togyther, they are warme:
but howe can a bodey be warme
alone. One may be ouercome, but
two may make resistance. A thre
folde cable is not lightly broken.

A pooze chylde beyng wyse, is
better then an olde kynge, that
doteth & can not beware in tyme
to come. † Some one cometh out
of pryson, and is made a kynge:
and another whyche is borne in
the

Ge. xli. b.

i. re. 16. c.

3. re. 12. c.

oii. Dar.

Ecclesiastes.

33.e.

4.re.25.a

the kyngdome commeth vnto po-
uertye. And I perceyued that al
men liuing vnder the Sunne, go
with þ second child þ cometh vp
i the stede of the other. As for the
people that haue be before hym &
þ come after hym, they are innu-
merable: yet is not their ioye the
greater thowwe him. This is al
so a vayne thyng, & a vexacion of
mynd. When þ comest into the
house of God * kepe thy footc &
drawe nye, þ thou mayest heare:
þ is better than the offerynge of
fooles, for they knowe not what
euell they do. The. v. Chapter.

1.re.15.a.

¶ Against foolish & temerarious
bowes. Let no mā maruaile that
so muche euyl is doone, for the
wycked are manye. Agaynst the
ryche and agaynst ryches.

¶

BE not hasty w thy mouthe
& let not thyne heart speke
any thig rashly before god.

The. v. Chapter.

For god is in heuē & þ̄ vpō earth
therfore let thy wordes be fewe.

For where muche carefulnesse is
there are many dreames, & where
many wordes are, there mē maye
heare fooles. *

If thou make a deu. 23. d
bowe vnto God, be not slacke to Bar. 7. c
perfourme it. As for foolyshe
bowes, he hath no pleasure in
them.

If thou promise any thing, paye
it: for better it is that thou make
no bowe, then that thou shuldest
promise & not paye. Use not thy
mouthe to cause thy selfe for to
lynne, that thou saye not before
the angell. * my folyshnes is in
the faulte.

[Wagnus legit

For the god wyl be angry at thy Et ne dis
boyce and destroy all the workes cas ante
of thy handes. And why & where angelū. p
as are many dreames and manye erroz sit
wordes, there are also diuers bas vouere,
nitics

Ecclesiastes.

nitieſ : but loke that thou feare
Ecc. 4. a God. * If thou ſeeſt the poore to
be oppreſſed , and wrongefullye
dealt wythal, ſo that our equitie
and the ryght of the law is waſ-
ted in the lande : maruaile not
thou at ſuche iudgement, for one
greate man kepeth touche wyth
an other , and the myghty helpe
them ſelues together. The whole
lande alſo wyth the fvyldes and
al that is therein, is in ſubicction
B and bondage vnto the kynge. He
that loueth money wyll neuer be
ſatiſfied with money : and who
ſo delecteth in rychesſe, ſhall haue
no profyte thereof. Is not thys
alſo a vayne thyng ? Where as
many ryches are: there are many
alſo that ſpend them awaye. And
what pleaſure more hath he that
poſſeſſeth the ſauing that he may
loke vpon them with hys eyes :

A la-

The v. Chapter.

A labouryng man slepeth swete-
lye, whether it be lyttle or muche
that he eateth * but the aboun- **Job. 20. 6.**
daunce of the ryche wyll not suf-
fer hym to sleepe. Yet is there a
soze plage, whyche I haue scene
vnder the sunne (namely) ryches
kepte to the hurte of him þ hath
them in possession. * For ofte ty- **Job. 1. c.**
mes they peryshe wyth his great
misery and trouble: & yf he haue
a chylde, it getteth nothyng. Like
as he came naked out of hys mo-
thers wombe, so goeth he thyr-
ther agayn, and carryeth nothyng
away with hym of al his labour.
This is a miserable plage, that **L**
he shal go awaye. cuē as he came
What helpeth it him thā, that he
hath laboured in the wynde? All
the dayes of hys lyfe also muste
he eate in the darke, wyth greate
carefulnes, syckenneses & sorowe.
Ther

Ecclesiastes.

Ecc. 2. 5. Therefore me thynketh it a better
 & a fairer thing a man to eate and
 drinke: & to be refreshed of all his
 labour, that he taketh vnder the
 Sunne all the dayes of hys lyfe,
 whiche god geueth hi: for this is
 his porciō. For vnto whō soeuer
 God geueth ryches, goodes, and
 power, he geueth it him to enioy
 it, to take it for his porcion, & to
 be refreshed of hys labour: thys
 is now the gyft of God. For he
 thynketh not muche how long he
 shal lyue, for so muche as god fill
 leth hys heart wyth gladnesse.

The. vi. Chapter.

Against those ryche men that
 dare not enioy theyr ryches: how
 mad and foolyshe they be.

There is yet a plague vnder
 the Sunne, and it is a gene-
 rall thyng amonge menne.
 When God gyueth a man ryches
 goodes

The. vi. Chapter.

goodes & honour, so that he waſteth nothing of al that his heart can deſyre: and yet God gyueth hym no leue to enioy the ſame, but an other man ſpendeth them.

This is a vayne thyng and a miſerable plage. If a man beget an hundred children & lyue many yeares, ſo that his dayes are many in numbꝛe, and yet can not enioy his good, nother be buryed, as for hym, I ſaye þ an vntymes lye byꝛth is better then he.

For he commeth to noughte, and goeth his waye into darkeneſſe, and hys name is forgottē. Moreover, he ſeeth not the Sūne, and knoweth of no reſte neyther here nor there. Yea thoughe he lyued two thouſande yeares, yet hath he no good lyfe.

Come not all to one place.

Ecclesiastes.

All the labour that a man taketh,
is for hym self, and yet his desire
is neuer fylled after hys mynde.

For what hath the wyse more
than the foole? What helpeth it
the poore, that he knoweth to
walke before the luyng? The
syghte of the eyes is better, then
that the soule shuld so departe a-
wayne. Howe be it, this is also a
vayne thyng, and a disquyetnes
of mynde. What is more excellēt
then man? yet can he not in the
lawe get the victory of hym that
is myghtyer then he. A vayne
thing is it to cast out many woꝝ-
des: but what hath a man els?

The. vii. Chapter.

No man knoweth what is to
come, how worthy a thing it is
to haue a good name. The
profyte of wysedome

For

The. vii. Chapter.

If thou knowest what is good for man, living in the dayes of his daye lyfe, whyche is but a shadowe: Or who will tell a man, what shall happen after him vnder the sonne. * A good name is more worth than a precious oymēt, and the day of death is better than the day of birth. It is better to go into an house of mourninge, than into a banquettinge house. For there is the ende of all mē, and he that is living taketh it to hearte. It is better to be sorrowe, than to laugh, for when the countenance is heavy the heart is ioyful. The heart of the wyse is in the mourninge house, but the heart of the fool he is in the house of myrrhe. It is better to geue care to the chastenynge of a wyse mā, then to heare the songe
A of

pro. 22. 8.

Ecc. 1. 8.

pro. 17. 8.

Ecclesiastes.

of foolcs. For the laughyng of
foolcs is lyke the crackyng of
thornes burnyng vnder a pot.

And that is but a vayne thyngc.

Who so doeth wronge, maketh
a wise man to go out of his
wyte, and destroyeth a gentle
heartc. The ende of a thyngc is
better then the begynnyng.

The pacient of spirite is better
then the hygh mynded.

Mat. 7. c Be not hastily angrye in thy
mynde: for wrathe resteth in the
bosome of a foole. Havye not
thou, what is the cause that the
dayes of the olde tyme were better
thā they that be now: for that
were no wyse question. Wyse-
dome is better then ryches, yea
muchc more worthe then the eye
syght. For wysedome defendeth
as well as moneye, and the ex-
cellente knowledgc, and wysedome

The. vii. Chapter.

gyueth lyfe vnto hym that hath it in possession.

Consyder the worke of God, how that no man can make that thyng strayghte whiche he maketh croked.

Use well the tyme of prosperitie: & remembre the tyme of myfortune: for god maketh the one by the other: so that a manne can fynde nothyng els.

These two thynges also haue I considered in the tyme of vanitie: that the iust man perissheth for his ryghteousnesse sake, and the vngodlye lyueth in his wickednes. Therefore be thou neither to ryghteous nor ouerwysse that thou perissh not: be neither to vnyghteous also nor to folysh, lest thou dye before the tyme. It is good for the to take hold of this & not to let it go out of thy hand.

1. ii.

For

Ro. ii. c.

Ecclesiastes.

1. Re. 2. c. For he that feareth God, shall
escape the al. * wysdome giueth
more corage vnto the wyse, then
Ecc. 7. a myghty mē of the citie: for there
2. pa. 6. f. is not one lust vpon earthe, that
Lu. 17. a. doth good and synneth not.

Take not hede vnto euery word
that is spoken, leaste thou heare
thy seruaunt curse the: for thyne
owne heart knoweth, that thou
thy selfe also, hast oft tymes spo-
ken euill by other men.

Job. 28. d. All these thynges haue I proued
because of wysdome: * For I
thought to be wyse, but she went
farther from me then she was be-
D fore: yea & so depe that I myghte
not reach vnto her. I applyed
my mynde also vnto knowledge
and to seke out sciēce, wysdome
and vnderstandyng: to knowe
the foolishnes of the vngodly, &
the erroure of dotyng fooles.

And

The. vii. Chapter.

And I founde that a woman is **Pro. 7. 5**
bytterer then deathe : for she is a
very angle, her hearte is a net, &
her handes are chaynes. Who so
pleaseth God, shal escape fro her
but the synner wil be taken with
her. Schold (sayeth the preacher)
thys haue I diligently searched
out & proued, that I might come
by knowledge, whiche as yet I
seke & fynd it not. Among a thou
sande men I haue founde one, but
not one woman among al.

So, this onely haue I founde
that God made mā iust & ryght,
but they seeke dyuers subtilties,
where as no man hath wisdom
and vnderstandyng, to geue an-
swere ther vnto.

The. viii. Chapter.

Of the obedience whiche men
owe vnto God and to theyr hea-
des. The longe suffraunce of
A. iii. God

Ecclesiastes.

God is not to be despised. It is not possible for any man to comprehend the woorkes that be in the worlde.

Pro. 17. d

Wisdom maketh a mans face to shyne, but malice putteth it out of fauoure. Kepe the kinges commaundement (I warne the) & the othe that thou hast made to God. Be not hasty to go out of his syght, and so that thou continue in no euill thyng: for what so euer it pleaseth hym that doeth he. Lyke as when a kyng gyueth a charge his commaundement is mighty: Euen so * who maye saye vnto him: what doest thou? ¶ Who kepeth þe commaundement shal fele no harme, but a wyse mans hert disceineth tyme and maner. For euery thyng wyll haue opportunitie

Job. 9. b
Leu. 18. a

The. viii. Chapter.

nitie, & iudgement, and thys is þ
thing that maketh me ful of care
fulnesse and sorowe. And whys
a man knoweth not what is for
to come. For who wil tel it him?
Neyther is there anye man that
hath power over the spirite, to
kepe styll the spirite, nor to haue
any power in the tyme of death:
It is not he also that can make
an ende of the battayle, neyther
maye vngodlynesse deliuer hym
that medleth wythal.

B
All these thynges haue I con-
sydered, and applyed my mynde
vnto euery worke that is vnder
the Sunne: howe one man hath
lordeshippe vpon another, to his
owne harme. For * I haue ofte **Pl. 36. c.**
sene the vngodlye brought vnto
theyr graues, & fallen downe fro
the hygh and gloriouslye place: in
L. iiii. **So**

Ecclesiastes.

so much that they were forgot-
ten in the citie, where they were
had in so hyghe and greate repu-
tation. This is also a vayne
thyng. Because nowe that euell
workes are not hastelye punys-
hed, the heart of manne gyueth
hym selfe ouer vnto wyckednes.

But though an euill person
offende an hundred tymes, and
haue a longe lyfe: yet am I sure
that it shall go well wyth theym
that feare god because they haue
hym before theyr eyes. Agayne
as for the vngodly it shall not be
well wyth hym, neyther shall he
prolonge hys dayes, but even as
a shadowe, so shall he be that fea-
reth not God. Yet is there a va-
nitie vpon earth: There be iuste
men, vnto whom it hapneth, as
though they had the workes of
the vngodly. Agayne, there be
v

The. viii. Chapter.

ungodly with whom it goeth as though they had the woorkes of the ryghteous. Thys me thyngeth also is a vayne thynge.

Therefore I commende gladnesse, bycause a man hath no better thynge vnder the Sunne, then to eate and drynke, and to be merry: for that shal he haue of hys labours all the dayes of hys lyfe, whiche God gyueth hym vnder the sunne. When I applyed my mynde to learne wysedome and to knowe the trauayle that is in the worlde (and that of suche a fashyon, that I suffered not mine eyes to slepe cyther day or night) I vnderstoode of al the woorkes of God, that it is not possible for a manne to attayne vnto the woorkes, that are done vnder the sunne, and though he bestow his laboure to seeke them out, yet can he

Ecclesiastes.

he not reache vnto theym : Yea though a wise man wolde vnder take to know them, yet might he not fynde them.

The. ix. Chapter.

Like thynges happen vnto al men : therefore wyth myghte and thankfulnessse shulde men enioy the gyftes of God. Wysedome passeth all thynges.

For al these thynges purposed I in my mynde to seeke oute. The ryghteous and wyse : yea and theyr workes also are in the handes of God, & there is no man that knoweth cyther the loue or hate of the thyng that he hath before him. It happeneth vnto one as vnto another. * It goeth wth the righteous as wth the vngodly: wyth the good & cleane as wyth the vncleane: wyth hym that

Job. 9. c.

The. ix. Chapter.

that offereth, as wyth hym that
offereth not. Lyke as it goeth
wyth the vertuous: so goeth it
also wyth the sinner. As it hap-
peneth vnto the pcurd, so hap-
peneth it also vnto hym, that is
afraid to be forsworne. Among
al thinges that come to passe vnder
the sunne, thys is a miserie,
that it hapneth vnto all alpe.

This is the cause also that the
hertes of men are ful of wicked-
nes, & mad foolishnes is in theyr
heartes as long as they lyue, vntil
they dye. And whye? as long **B**
as a mā lyueth, he is carcles: for
a quicke dogge (saye they) is bet-
ter than a ded lyon: For they that
be liuing, knowe þ they shal dye:
but they that be dead knowe no-
thyng, neyther deserue they any
more. For their memorial is for-
gottē, so þ they be neyther loued
hated

Ecclesiastes.

hated nor enuyed: neyther haue
they any more part in the worlde
in all that is vnder the sunne.

mat. 6. b. **ps. 5. c.** **Go** thou: by waye then, cate
thy bread wyth ioye, and drynke
thy wyne wyth gladnesse for thy
workes please God. Let thy gar-
mentes be alwaye whyte. * And
let thy head want no oyntment.

* Use thy selfe to lyue ioyful-
lye wyth thy wyfe, whome thou
louest, all the dayes of thy lyfe,
(whyche is but vayne) that God
hath gyuen the vnder the sunne,
all the dayes of thy vanitie: for
that is thy portion in thys lyfe,
of all labour and trauayle that
thou takest vnder the sunne.

¶ What so euer thou takest in
hande to doo, doe thou wyth all
thy power: for amonge the dead,
(where as thou goest vnto) there
is nother worke, counsel, know-
ledge

The. ix. Chapter.

ledge nor wisdom. So I turned
me vnto other thinges vnder the
sone, & I sawe that in runyng, it
helpeth not to be swift: in battell
it helpeth not to be strong, to fe-
dyng it helpeth not to be wise: to
riches it helpeth not to be subtil:
to be had i fauour, it helpeth not
to be cunnyng, but that all lyeth
in time and fortune. * For a man **Luc. 21. 3**
knoweth not hys tyme, but lyke
as the fylshc are taken wpth the
angle, and as the byrdes are cat-
ched wpth the snare: Euen so are
men taken in the perplous tyme,
when it cumeth sodenly vpo the.

Thys wysdome haue I sene **D**
also vnder the Sunne, and me
thought it a great thyng. There
was a lytle citie, and a fewe men
within it: so there came a greate
kyngc and besyged it, and made
great bulwarkes agaynst it.

And

Ecclesiastes.

And in the citie there was found
a poore man (but he was wyse)
whiche wyth hys wysedome de-
liuered the citie : yet was there
no bodye, that had anye respecte
vnto suche a simple man. Then
sayed I : * Wysedome is better
then strengthe. Neuerthelesse * a
simple mans wysedome is despi-
sed, & his wordes are not hearde.

Da. 6.a.
3.re.22.c.

A wyse mannes counsell that
is followed in silence, is farre a-
boue the cryenge of a capitayne
among fooles. * For wysedome
is better then harneys : but one
vnthyrte alone destroyeth much
good.

2.re.17.c

The .x. Chapter.

Many and wyse sentences.

Dead flies that corrupte
swete oyntment, & make
it to styncke, are some-
thyng more worthe, then
the

The x. Chapter.

the wysedome and honoure of a
foole. A wyse mans hert is vpon
the ryght hand, but a fooles
heart is vpon the lefte.

Ro. 12. 6.

A dotyng foole thynketh that
euery man doth as foolyschlyc as
hym selfe. If a principlal spirite
be gyuen the to beare rule, be not
negligent then in thyn office for
so shall great wyckednesse be put
downe, as it were wyth a medici-
cine. An other plage is there
whyche I haue seene vnder the
Sunne, namelyc the ignoraunce
that is commonly among Prin-
ces: In that a foole sytteth in
great dignitie, and the ryche are
set downe benethe. If se seruaun-
tes ryde vpon horscs, and prin-
ces goynge vpon theyr feete as it
were seruauntes. * But he that
dyggeth vp a pyt shal fal therein
hym selfe: and who so breaketh
downe

pro. 26. e.

cccl. 27. e.

Ecclesiastes.

Downe the hedge, a serpente shall
byte hym. Who so remoueth sto-
nes, shall haue trauayle withal:
and he that heweth wood, shall be
hurte therewith.

When an yron is blunte, and
the poynt not sharpened, it must
be whetted agayne, & that with
myght: Euen so doth wysedome
folowe diligence. A babler of
hys tonge is no better, than a ser-
pent that syngeth without hys
syngc. The wordes oute of a
wysse mans mouth are gracious
but the lyppes of a foole wyl de-
stroye hym selfe. The beginnyng
of hys talkyng is folyshnesse,
and the laste worde of his mouth
is great madnesse.

A foole is so full of wordes,
that a mā can not tell what ende
he wil make: who wil thā warne
hym to make a conclusion?

The

The. 2. Chapter.

The labour of the fooly the is
greuous vnto them, whyle they
knowe not howe to go into the
citty. o wo be vnto the (O thou
realme and lande) whose kynge
is but a chyld, and whose prin-
ces are early at theyr bancketes.
But well is the (O thou realme
and lande) whose kynge is come
of noblenesse, and whose princes
cate in due season, for strength &
not for luste. Thow we slouth-
fulnesse the balles fall downe, &
thow we ydle handes it rayneth
in at the house. Wyne maketh
men to laugh, & o wyne maketh
mery: but vnto money are al thi-
nges obedient. Wyth the kyng no
euill in thy thought, and speake
no hurt of the ryche in thy priue
chambre, for a birde of the ayre shal
betraye thy voyce, & with her fe-
thers shal she bewray thy wordes

ps. 28. b

ps. 103. b.

¶

The.

Ecclesiastes.

The. xi. Chapter.

Many wyse and profytable sentences, wel worthy to be consydred of euerie man.

Ende thy bytayles ouer the waters, and so shalt þy fynde them after manye yerres.

Goue it away among seuē or eyght, for thou knowest not what mysery shal come vpon erth

When the cloudes are full, they pouce out rayne vpon the earth, And when the tree falleth (whether it be towarde the south or north) in what place so euer it fall, there it lyeth.

He that regardeth the wynde, shall not sow: and he that hath respect vnto the cloudes shal not reape. As wolke as thou knowest not the waye of the wynde, nor how the bones are fylled in a mothers wombe: Euen so thou knowest

The. xi. Chapter.

knowest not the workes of God
which is the workemaster of all.

Cease not then therfore wyth **W**
thy handes to sowe thy seede,
whether it be in the mornynge or
in the euening: for thou knowest
not whether thys or that shall
prosper, and yf they both take,
it is the better. The lyght is
swete, and a pleasaunt thyng it
is for the eyes to loke vpon the
sunne. If a man lyue many yea-
res and be gladde in them all, let
hym remembre the dayes of dark-
nesse, whiche shall be manye, and
when they come all thynges shall
be but vanitie.

Be gladde then (O thou yonge
man) in thy youth, and let thyne
hert be mery in thy yong dayes:
followe the waye of thyne
owne hert, and the lust of thyne
eyes: but be thou sure. that God

W. ii.

shall

Ecclesiastes.

**shall bringe the into iudgement,
for all these thynges.**

The. xii. Chapter.

In this chapter the preacher sheweth his whole meanyng, as though he wolde saye: As for all the thinges that be vnder the sun (wherof I haue spoken) I haue cōspydred them & proued the mete-ly well by experience. And this is the conclusion, that there is no-thinge stedfaste, and durable, but God hym selfe, whome men ought to fcare, and to haue hys commaundementes before they: eyes, such from they: youth vp.

At away displeasure out of thy hert, and remoue euyl from thy body, for chyld- hode and youth is but vanitie. Remēbre thy maker in thy youth or euer the dayes of aduersitie come, & per the yeres drawe nye, when

The. xii. Chapter.

when thou shalt saye: I haue no
pleasure in them: before the sunne
the light, the moone, and the starres
be darkened, and on the cloudes
turne agayne after the rayne
when the keepers of the house shall
tremble, and when the strong men
shall bowe them selues: when the
myllers stande still because they
be to fewe, and when the syght of
the windowes shall waxe dym, **28**
when the doores in the stretes shall
be shut, and the voyce of the mil-
ner shall be layed downe: when men
shall rise vp at the voyce of the
byrd, and when all the daughters
of musyke shall be brought lowe:
when men shall feare in the hygh
places, and be afrayed in the stre-
tes: when the almodde tree shall be
despyled, the gresshopper borne
out: when great pouertie shall
bryake in: when man goeth to his
29. iii. long

Proverbs:

longe home, and the mourner
go about the stretes. Or euer the
syluer lace be taken awaye, and
yer the golden bande be broken:
Yer the pot be broken at the wel
and the well vpon the cesterne:

Yer dust be turned agayne vnto
earth from whence it came, and

Eccle. 3. c yer * the spyrte retourne vnto
eccle. i. a. God, whiche gaue it. * All is

but vanitie (sayth the preacher)
all is but playne vanitie. The
same preacher was not wyse a-
lone, but taught the people know-
ledge also: he gaue good hede,
sought out the grounde, and set
forth many parables. His dily-

Heb. 4. c. gence was to fynde out accepta-
ble wordes of truth. * For the
wordes of the wise are lyke pries-
tes & nayles that goo thorowe,
wherwith me are kept together:
for they are gyuen of one shep-
herde

The. xii. Chapter.

herde onelyc. Therfore beware
(my sone) that aboue these thou
make the not many and innume-
rable booke, nor take dyuers do-
ctrines in hande, to wery thy bo-
dy with all. Let vs heare the con-
clusion of all thynges feare god
kepe his comaundementes, for that
toucheth all men: * For god shal iudge al woikes & secret thinges
whether they be good or euill. Apo. 2. d.

The ende of Ecclesiastes,
called the Preacher.

The booke of wysdome.

The fyrst Chapter.

An exhortation for Judges,
and rulers to loue wysdome.

The spirit of wysdome hateth
fa'shed, dissimulation and ypo-
crysie, rebuketh vnrighousnes,
and abhorreth wycked doers.

Ec. iiii.

¶ set

Prudentia.

Some
reade
ryghte
ousnesse.



Set your affectiō by
wisdomē, ye that be
Judges of the earth.
Haue a good opinion
of the Lorde, and seke

hym in the synneclesse of herte.

2. pa. 15. a

For he wyll be founde of them
that tempte hym not, and appea-
reth vnto such as put their trust
in hym. As for forward thoughtes
they separate from god, but
vertue yf it be allowed) resour-
meth the vnwyse. And why? wis-
dome shall not entre into a for-
warde soule, nor dwel in the bo-
dy that is subdued vnto synne.

For the holpe ghost abhorreth
fayned nourture, and withdra-
weth him selfe from the thoughtes
that are without vnderstan-
ding: and wherc wickednes hath
the vpperhande, he flyeth from

Gal. 5. c. thence. For the spirit of wis-
dome

The fyrst Chapter.

Some is louyng, gentle, and gra-
cious, and wyl haue no pleasure
in hym that speaketh euill with
his lippes. For god is wytnesse
of his reynes, a true searcher out
of his hert, and an hearer of his
tonge. o For the spryite of the
Lorde fylleth the rounde com-
passe of the worlde, and the same
upholdeth al thynges, hath kno-
wledge also of the voyce. Ther-
fore he that speaketh vnyghte-
ous thynges, can not be hydden,
o neither may he escape the iuge-
ment of reproche. And why? inqui-
sitiō shalbe made for the thoug-
tes of the vngodlye, & the reporte
of hys wordes shal come vnto
God, so that his wickednes shal
be punished. For the eare of ge-
lousye heareth all thynges, and
the noyse of the grudgynges shal
not be hyd. Therefore beware of
mur-

Esa. 6. 8.

Ier. 23. d.

Actu. 7. c

26

3. reg. 2. g

Mat. 6. a

Iob. 4. b

Sapientia.

L murrurynge which is nothyng
Luc. 12. a. worth, and refrayne your tonge
from sclander. * For there is no
worde so darke and secreete, that
it shall go for nought, and the
mouth that speaketh lyes, slayeth
the soule. O seke not your owne
Deu. 4. c death in the errour of your lyfe,
destroy not your selues thoroowe
the workes of your owne handes,
For God hath not made death,
neither hath he pleasur in the
destruction of the lyuyng. For he
created all thynges, that they
myght haue theyr beinge: yea all
the people of the earth hath he
made, that they shuld haue helth,
that there shulde be no destructiō
in them, and that the kyngdome
of hell shulde not be vpon earth,
for ryghtousnesse is everlastyng
and immortall, but vnyghtous-
nesse byngeth death.

Res

The fyrst Chapter.

Nevertheless the vngodlye
call her vnto them, bothe wpyth
wordes and workes, and whyle
they thynke to haue a frende of
her, they come to nought: for the
vngodly that are cōfederat with
her, and take her parte, are woꝝ-
thye of death.

The. ii. Chapter.

The ymaginations & though-
tes of the vngodlye, howe they
gyue them selues ouer vnto syn,
and persecute all vertue and
truthe.

Of the vngodlye talke, &
ymagin thus amōg the
felices, (but not aryght)
* The tyme of our life
is but shorte & tedious, & Job. 7. a.
when a mā is ones gone, he hath mar. 22. d.
no more ioye nor pleasure, ncy: 1. cor. 15. d
ther knowe we any mā that tur-
neth

Sapientia.

meth agayne from death: for we
are borne of nought, we shall be
hercafter as though we had ne-
uer ben. For our breath is as a
smoke in our nostrylles, and the
wordes, are as a sparke to moue
our hert. As for our body, it shall
be very asches that are quenched
and our soule shall vanish as the
soft ayre: our life shall passe away
as the trace of a cloud, and come
to nought with the mist that is
dissolued away with the beames of
the sunne, and put downe with
the heate therof. Our name also
shall be forgotten by lytle & lytle, &
no man shall haue our workes in
remembraunce. **E. pa. 30. c.** For our tyme is
a verpe shadowe that passeth a-
way, and after our ende there is
no returning, for it is fast sealed
so that no man cometh agayne.

Esa. 22 b
and, 56. c

**o Come on therfore, let vs enjoy
the**

The.ii. Chapter.

Cap. 5. d

the pleasures that are, and let vs
soone vse the creature lyke as in
youth, we wyll fylle our selues
with good wyne and oylment,
there shall no floure of the tyme
go by vs. We wyll crowne our
selues with roses befoze they be
wythered. There shall be no fayre
medowe, but our lust shall go thro
rowe it. Let euery one of you be
partaker of our voluptuousnes.
Let vs leaue some token of oure
pleasure in euerye place, for that
is our porciō, els get we nothing
Let vs oppresse the poore rygh-
tous, let vs not spare the widow
nor olde man, let vs not regarde
the heedes þ are gray for age. Let
þ lawe of vnrighousnes be our
auctoritie, for the thyng that is
feble is nothyng worth. There-
foze let vs defraude the righteous
and why? he is not for our pro-
fyte

De sapientia.

fyte: yea he is cleane contrary to
our doinges. He checketh vs for
offendynge against the lawe, and
sclaundreth vs as transgressors
of all nurture. He maketh hys
boost to haue the knowledge of
God, he calleth hym selfe Gods
Job. 7. a. sonne. * He is the bewrayer of
Esa. 53. a. our thoughtes. * It greueth vs
also to loke vpon hym, for hys
lyfe is not lyke other mens: his
wayes are of an other fashyon.

He counteth vs but vayne per-
sons, he withdraweth hym selfe
from our wayes, as from fylthy-
nesse: he comendeth greatlye the
latter ende of the iuste: and ma-
keth his booste that God is hys
father. Let vs se then yf his wor-
des be true, lette vs proue what
D shall come vpon hym: so shall we
Psa. 21. a. knowe what ende he shal haue.
mat. 17. a. * For if he be the true sonne of
God,

The.iii. Chapter.

God, he wyl receyue hym, and de-
liuer hym from the handes of
his enemyes. * Let vs exampne
hym with dyspntefull rebukes, &
tormentyn, th at we may know
his dignitie, and proue hys pa-
cience. Lette vs condempne hym
with the moost shamefull death,
for lyke as he hath spoken, so
shall he be rewarded.

Jer. ii. d.

Suche thynges do the vngod-
ly ymagyn and goo a straye, for
theyr owne wyckednesse hath
blinded them.

As for the mysteries of God,
they vnderstande them not: they
neither hope for the reward of
ryghteousnesse, nor regarde the
worshyppe that holy soules shal
haue.

For god created man to be vnde-
stroyed, yea * after the ymage of
his own likenesse created he him.

Gen. 2. a.

Reuer-

Sapientia.

Gen. 3. a **o** Neuerthelesse, thoꝛ we enuye
of the deuyll came death into the
Joh. 8. d. worlde, and they that holde on
his syde, doe as he doth.

The. iii. Chapter.

The felicitie & health of god-
ly people: though they be here,
put to trouble and heynesse: A-
gayne what sorowe shal happen
to the vngodly & theyꝝ chyldren.

De. 33. a **B**ut the soules of the rygh-
teous are in the handes of
God, and the payne of death shal
Sap. 5. a not touche them. **o** In the syght
Heb. 11. f of the vnwylse they appeare to
dye, and theyꝝ ende is taken for
verye destruction. The waye of
the ryghtrous is iudged to be
vnto destruction, but they are
in rest. And though they suffer
Ro. 8. a. payne before men, **o** yet is theyꝝ
2. cor. 5. a hope full of immortalitie.
1. Pe. 1. c. They are punished but in fewe
thyn=

The.iii. Chapter.

things, neuertheless, in manye
things shal they be wel rewarded
For God proueth the, & findeth
them mete for him selfe: yea, as
golde in the fornace doeth he trie
them, and receyvethe them as a
burntofferynge, & when the tyme
commeth, they shalbe loosed vpo.

2. cor. 5. a.
1. Pet. 1. 6

* The ryghtous shal shyne as
the sparkes that runne thowowe
the recde bushe. * They shal
iudge the nacions, and haue do-
minion ouer the people, & their
Lorde shal raygne for euer.

B
Ma. 13. e

They that put their trust in him
shal vnderstande the trueth: and
suche as be faythfull wyll agre
vnto him in loue, for his chosen
shal haue giftes & peace. * But
the vngodly shalbe punished ac-
cording to their owne ymagina-
cions, for they haue despyed the
ryghtous & forsaken the Lorde.

1. cor. 15. e
1. Ma. 1. c
1. cor. 6. a

Ma. 25. d

R. i. Who

Desplentia.

Whoso despyseth wysdome and
nurtour is vnhappye, and as for
the hope of such, it is but vayne
their labours are vnfructefull, &
theyr workes vnprofitable.

Their wyues are vndiscrete and
theyr children most vngodly.

Their creature is cursed. Blessed
is rather the barrcyn & vndefiled
which hath not knowen the sin-
full bed, she shal haue frute in the
rewarde of the holy soules.

isa. 56. b. † And blessed is the gelded, which
with his handes hath wrought
no vnrighousnesse, nor imagi-
ned wicked thinges against God.

For vnto him shalbe gyuen the
special gyft of fayth, & the moost
acceptable porcyon in the temple
D of god. For glorious is the frute
of good labour, and the roote of
wysdome shal neuer fade awaye.
As for the childre of aduoutrers
they

The.iii. Chapter.

they shal come to an ende: and the seed of an vnryghteous bed shal be rooted out. And though they lyue longe, yet shal they be nothinge regarded, & their laste age shal be wythout honour. If they dye hastely they haue no hope, neyther shal they be spoken to in the daye of knowledge. For horrible is the death & end of the vnryghteous. ¶ The.iiii. Chapter.

¶ To lyue chaste & godly wythall is commendable. A dyspryse of the wycked. The honour of vertuous age. The shamefull death of the vngodlye.

O howe fayre is a chaste generation wyth vertue: ¶

The memoriall thereof is immortal, for it is known wyth God and men. When it is present men take exāple thereat: and yf it go away, yet they desire it. It is

A.ii.

alwaye

Sapientia.

alwaye crowned & holden in honoure, and wynneth the rewarde of the vndefyled battayle.

But the multitude of vngodly children is vnprofitable, and the thynges that are plantcd wyth whozedome, shall take no deepe roote, nor laye any fast fundatiō.

Jer. 17. b * Though they be grene in the
mala. 1. a braunches for a tyme, yet shal they
Mat. 7. c be shakē with the wynd, for they stande not fast: and thoroowe the vehemēcy of the wynd they shall be rooted out. For the vnperfect braunches shall be broken, theyre frute shalbe vnprofitable & soure to cate: yea mete for nothyng.

And why: all the children that are boync of the wycked, must beare recorde of the wyckednesse
B agaynst thei fathers and mothers, when they be asked. But though þ rightous be ouertakē,
wyth

The.iiii. Chapter.

With death, yet shall he be in rest.

Age is an honourable thyng, neuerthelesse it standeth not only in the length of tyme, nor i the multitude of yeaers, but a mans wysedome is the graye heere and an vndespyled lyfe is the olde age.

He pleased God, & was beloued of him: so that where as he lyued among sinners, he translated him.

* Yea, sodaynly was he taken away, to the intent that wyckednesse shulde not alter hys vnderstandyng and that ypocrisie shuld not begyle his soule. For the craftye bewitching of lyces make good thynges darke, the vnstedfastnesse also and wyckednesse of voluptuous desyre, turne asyde the vnderstandyng of the simple. Though he was soone dead, yet fulfilled he muche tyme. For his soule pleased god, therfore hastened

Heb. ii. 8

R. iii.

ye to

Sapientia.

he to take him awaye fro among
the wycked. This the people se &
vnderstande it not, they laye not
vp suche thynges in theyr hertes
howe that the louyng fauoure
and merce of God is vpon his
sayntes, and that he hath respect
vnto his chosen. Thus the ryght
eous that is dead, condemneth the
vngodlye which are lyuyng: and
the yowthe that is soone brought
To an end, the long lyfe of the vn-
righteous. For they se the ende of
the wise, but they vnderstand not
what God hath deuised for hym
and wherfore the Lord hath ta-
ken hym awaye. And why? they
se him, and despyse him, therfore
shall God also, laugh theym to
scorne. So that they them selues
shall dye hereafter (but wythout
honour:) yea, in shame amonge
the dead for euermore.

For

The. v. Chapter.

For without anye voyce shall be
burst those that be pult vp, and
remoue them fro the foundaciōs
so that they shall be layed waste
vnto the hyghest. They shall
mourne, and the memoriall shall
remēbre theyr synnes, and theyr
owne wyckednesse shall betwape
them.

The. v. Chapter.

Howe the iust men shal stande
agaynst the wycked that haue
put them here to trouble, & what
sorrowe shal come vpon the vngod-
lye. Agayne, what ioye shall hap-
pen vnto the ryghteous, whiche
haue god hi selfe for their defēce.

Then shall the ryghteous
stāde in great stedfastnes
agaynst suche as haue
dealt extremely with the,
& take away theyr labours, when
they se it, they shal be vexed with
horrible feare, and shall wondre

R. lili.

at the

2
v. 16. c

Sapientia.

at the hastynesse of the sodayne
health, groning for very distresse
of mynde, & shall saye within the
selues, haupng inwarde sorowe,
& mournyng for very anguysh of
minde. These are they whom we
sometyme had in derision, & tested
Sap. 3. a vpon. * We folles thought they
lyfe very madnes, and their ende
to be without honour. But loe,
howe they are counted amonge
the children of GOD, and their
porcion is among the sayntes.
Therefore we haue erred fro the
waye of truthe, the light of righ
teousnesse hath not shyned vnto
vs, and the sunne of vnderstan
dyng rose not vpo vs. We haue
B weryed our selues in the waye of
wikednes & destructiō. Tedious
wayes haue we gone, but as for
the waye of the Lorde, we haue
not knowen it. What good hath
our

The. v. Chapter.

our pryde done vnto vs? **O** what profite hath þe pope of ry- 1. pa. 30. e
cheste broughte vs? * All those Cap. 2. b
thynges are passed awaye lyke a
shadowe, and as a messenger rū-
nyng before: as a shyppe that
passeth ouer the waues of the
water, & which whē it is gone by p. 10. 30. b
the trace therof can not be founde
neyther the path of it in the flud-
des. **O** as a byrd that flieth tho-
rowe the ayre, and no man can se
anye token where she is flowen,
but onelye heareth the noyse of
her wynges, beatyng the lyghte
wynde, partynge the ayre thow
the vchacency of her goyng, and
flyeth on shakynge her wynges,
where as after ward no token of
her way can be founde. **O** lyke
as when an arrowe is shotte at a
marke, it parteth the ayre whych
immediatly cometh togyther again
so

Sapientia.

so that a man can not knowe
where it went thowme. Euen so
we in like maner as soone as we
were bozne, began immediatly to
draw to oure ende, and haue shew
wed no token of vertue, but are
consumed in our owne wicked-
nesse. Suche wordes shall they
that haue synned speake in the
hel, * for the hope of the vngodly
is lyke a dype thystle floure (or
dust) that is blowē awaye with
the wynde: lyke thynne scomme
that is scattred abroad with the
storme: lyke as the smoke whiche
is disperied here and there with
the wynde, & as the remēbraunce
of a straunger, that tarpyeth for a
daye: and then departeth.

Iob. 8. a.
Psa. 1. b.
Psa. 10. r. d.
and. 11. a.
iacob. 1. b.

ps. 39. a

* But the ryghteous shall lyue
for euer more: their rewarde also
is with the Lord, and their remē-
braunce with the hyghest. Ther-
fore

The. v. Chapter.

foze that they receyue a glorious
kyngdome, & a bewtyful crowne
of the Lordes hand: for with his
ryght hande that he couer theym,
and with his owne arme that he
defende them. Hys gelousye also
that take awaye the harnes, and
he that wapen also the creature
to be auenged of the enemyes.

* He that put on ryghteousnesse
for a breastplate, & take sure iuge
ment in steade of an helmet.

Eph. 6.6.

The inuincible mylde of equitie
that he take, his cruel wyth that
he sharpen for a speare, and the
whole compasse of the worlde
that fyght wyth him against the
vntyse.

Then shall the thunderboltes
go out of the lyghtenynge, and
come out of the raynbow of the
cloudes to the place appoynted:
out of the harde stony indigna-
cion

Sapientia.

tion there shal fal thycke hayles,
⁊ the water of þe sea shalbe wroth
agaynst them, ⁊ the fluddes shal
runne roughlye together. Yea a
myghty wynde shal stande vp a-
gaynst thē, ⁊ a storme shal scatter
thē abrode. Thus the vnrigh-
teous dealing of thē shal bring all
the lande to a wyldernes, and
wyckednes shal ouerthrowe the
dwellinges of the myghty.

The. vi. Chapter.

An exhortation vnto suche as
be in rule ⁊ authoritie, to receyue
wysedome. A commendacion of
wysedome.

Ecccl. 9. d **W**ysedome * is better then
strength, and a man of vn-
derstandig, is more worth
then one that is strong.

psal. 2. b. **H**earc therfore (O ye kynges) ⁊
vnderstand: O learne ye that be
iudges of the endes of the earth.

Byue

The. vi. Chapter.

Gyue care ye that rule the multitudes and delite in much people
¶ For the power is gyuen you of the Lord & the strengthe from the Hyghest: whiche shall trye your workes, & searche out your ymaginaciōs. Howe þ ye beyng officers of his kyngedome, haue not executed true iudgemēt, haue not kepte the lawe of ryghteousnesse nor walked after his wil. Horribly & that right soone shall he appeare vnto you, for an hard iudgemēt shall they haue þ beare rule
* Mercy is graūted vnto þ simple, but they that be in authoritie shall be sore punished. * For God which is Lord ouer all, shall excepte no mā's person, nother shall he stand in awe of any mā's greatness: for he hath made the small, & great, & careth for al alyke. But the myghtye shall haue the sozer
pu

Ro. 13. a.

B
Ec. 10. c.

Act. 10. d

Ro. 2. b.

Gala. 2. a

Eph. 6. a

Baptentia.

puniſhment. Unto you therfore (o
ye kinges) do I ſpeake, þ̄ ye may
learne wiſedome & not go amiſſe
for they that kepe ryghtcouſnes,
ſhal be ryghtouſlye iudged: & they
that are lerned in ryghtous thinges,
ſhal fynde to make answer.

Wherfore ſet your luſt vpon my
wordes & loue the, ſo ſhal ye com
by nurtour. Wiſdome is a noble
thyng, and neuer fadeth awaye,
yca ſhe is eaſely ſecne of the that
loue her, & found of ſuche as ſeke
her. She preuenteth the that de-
ſyre her, that ſhe maye firſt ſhewe
her ſelfe vnto them: whoſo awa-
keth vnto her by tyme, ſhal haue
no great trauayl, for he ſhal finde
her ſittynge reſty at his doores. To
thinke vpon her is perfect vnder-
ſtādig, & whoſo watcheth for her
ſhall be ſafe, & that ſone. For ſhe
goeth about ſekynge ſuche as are
metye

The. vi. Chapter.

meete for her, sheweth her selfe
cherefully vnto them in their go-
inges, & meteth them with al dili-
gence. For the vnfayned desyre of
reformation is her begynnynge:
to care for nurtour is loue, * and
loue is the keeping of her lawes.

Ro. 13. D.

Now the keeping of the lawes
is perfection, & an vncorrupt lyfe
maketh a man familiar w God.

And so the desyre of wysdome
leadeth to the kyngdome euerla-
sting. * Yf your desyre be then in
royall seates & ccepters (o ye kyn-
ges of the people) let your luste
bpō wisdom, that ye may raigne
for euermore. O loue the light of
wysdome, all ye þ be rulers of þ
people: as for wisdom, what she
is & howe she came vp, I wil tell
you: & wpll not hyde þ misteries
of God frō you: but wil sche her
out from the begynnynge of the
nati-

D

Pr' 27. c
2. cc. 14. c
1. reg. 3. a

Sapientia.

natuſtice & bring the knowlege of
her in to lyght, and wil not kepe
backe the truth. Nother will I
haue to do with cōſuming enuye
for ſuche a mā ſhal not be parta-
ker of wiſedome. But the multi-
tude of the wyſe is þ welfare of
the worlde, & a wiſe kyngc is the
vpholdyngc of the people. Dre-
ceae nourturc then thow we my
wordeſ, & it ſhall do you good.

The. vii. Chapter.

All mē haue like entraūce i to
þ worlde, yet who ſo calleth vpon
God for wiſedome, ſhal haue his
deſire. The profite þ cōmeth by
wiſedome paſſeth al other thinges

I My ſelfe alſo am a mor-
tal man lyke as all other, &
am come of the carthy ge-
neracion of him that was
Job. 10. a firſt made, * and in my mothers
wombe was I faſhyoned to be
like

The. vii. Chapter.

Acche. In the tyme of ten monethes was I brought togyther in bloud thowowe þe side of mā, and the cōmodious appetite of slepe. When I was bozne I receyued lyke ayre as other men, & fel vpon earth (whiche is my nature) cryenge & wepyng at the first as al other do. I was wrapped i swadlyng clothes, & brought vp with great cares. For ther is no kynge that hath had any other begynnyng of byrth. * All mē thē haue one entraunce vnto lyfe, and one goyng out in lyke maner.

Wherfore I desired, & vnderstandyng was geue me: I called: & the sprete of wisdom came i to me. I set more by her thē by kyngdomes, & royal seates, & counted ryches nothing i cōparison of her.

* As for priccious stone I compared it not vnto her: for al golde

D. i.

De is

Job. i. c.
i. Cl. 6. b
16

Job. 28. b

Wisdom 11.

2. cc. 3. b.
Mat. 6. d

Eccel. 12. c

He is but grauell vnto her, & syl-
uer shalbe couēted but clay befoze
her syght. I loued her aboue wel-
fare & beautie, & purposed to take
her for my lyght: for her shynning
can not be quenched. * All good
thynges came to me with her, &
innumerable ryches thowow her
hādes. I was glad in the all, for
this wisdom went befoze me, and
I knewe not that she is the mo-
ther of al good thynges. * Now
as I my selfe leaened vnfayned-
ly, so do I make other men par-
takers of her, & hyde her rychesse
fro no man: for she is an infinite
treasure vnto men, whiche who-
so vse, become partakers of the
loue & frendshyp of God, and are
accepted vnto him for the gyftes
of wisdom. God hath graunted
me to talke wpselpe, and conue-
nientlye to handle the thynges
that

The. vii. Chapter.

that he hath graciously lent me.

For it is he that leadeth vnto
wysdome and teacheth to vse
wysdome arpyght. * In his hāde
are we and all our wordes: yea **Cap. 3. a**
all our wysdome, vnderstādyng
& knowledge of all our workes.

For he hath gyuen me the true
science of these thynges: so that
I knowe howe the worlde was
made, and the powers of the ele-
mentes: the begynnyng, endyng,
and myddest of the tymes, howe
the tymes altre, howe one goeth
after another, and how they are
fulfylled: the course of the ayre:
the ordinaunces of the starres:
the natures and kyndes of bea-
stes, the furiousnes of bestes: &
power of windes, the ymagina-
cions of men: the dyuersities of
yonge plantes: the vertues of
rootes, and suche thinges as are

Sapientia.

Secrete and not loked for, haue I
learned. For the workmaster of
al thinges hath taught me wyses-
Dome. In her is the spirite of vnder-
standyng, which is holy, ma-
nyfold, one onely, subtyll, cur-
tous, discret, quick, vndefiled,
playne, swete, louyng the thing
þ is good, sharpe, which forbyd-
deth not to do wel, gentle, kinde,
stedfast, sure, fre, haupnge all ver-
tues, circūspecte in al thinges, re-
ccaupnge all spirites of vndersta-
ndyng, beyng cleane, and sharpe.

1. Ti. 4. a For wysedome is nymler the al
nymler thynges: she goeth tho-
rowe, & attayneth to all thinges,
bycause of her clenness. For she is
the birth of the power of god & a
pure cleane expressing of the clea-
renesse of almyghty God. Ther-
Heb. 1. a. fore can no vndefiled thing come
into her. * For she is the byght-
nes

The. vii. Chapter.

nes of the euerlastinge lyght, the
vndefyled myrroure of the ma-
iestye of God, & the ymage of his
goodnes. And for so much as she **E**
is one she may do al thiges, & beig
stedfast her selfe she renueth all, &
amonge the people conueryeth she
her selfe into the holy soules. She
maketh Gods frendes, & prophes-
tes: For God loueth no man, but
him in whome wisdom dwelleth.
For she is more bewtyful then the
Sūne & gyueth more lyghte then
the starres, & the daye is not to be
compared vnto her: for vpon the
daye cometh nyght. But wicked-
nesse can not ouercome wysdom:
& foolyshe-nesse maye not be with
her.

The. viii. Chapter.

Wysdome shulde be receyued
in youth. For he that maryeth hym
selfe vnto her shall obtayne loue
of God and men.

D. iii.

wysdome

Sapientia.

Wysedome reacheth fro one
ende to an other, myghtely
and louyngly doeth she orde all
thynges. I haue loued her, and
laboured for her euen from my
youth vp: I dyd my diligence to
marry my self with her, such loue
had I vnto her beautye. Whoso
hath the cōpany of God, cōmen-
deth her nobilitie, yea the Lorde
of all thynges hym selfe, loueth
her. For she is the scholemastres
of the nurtour of god, & the cho-
set out of his workes. If a man
wolde desyre ryches in this lyfe,
what is rycher then wysdome þ
worketh all thynges. Thou wylt
say vnderstādig worketh. What
is it among al thynges that wor-
Bketh moxe then wysdome? Yf a
man loue vertue and ryghteous-
nesse: let hym labour for wyse-
dome, for she hath great vertues.
And

The. viii. Chapter.

And why? she teacheth sobernes
and prudence, ryghteousnes and
strength, which are such thinges
as men can haue nothinge more
profitable in theyr lyfe. If a man
desyre muche knowledg, she can
tel the thinges that are past, and
discerne thinges for to come: she
knoweth the subtylties of wo:
des, & can expounde darke senten:
ces. She can tel of tokēes & won:
derous thiges, or ever they come
to passe, and the endes of all ty:
mes and ages. So I purposed
after this maner: I wyl take her
vnto my companye, and com:
mon louingly with her, no doubt
she shall gyue me good counsaile
and speake cōfortablye vnto me
in my carefulnes, and greife. For
her sake shall I be well and ho:
nestly taken amonge the commu:
nes, and lordes of the counsel.

D. iiii. Though

Sapientia.

Thoughe I be yonge, yett shall I
haue sharpe vnderstādyng: so þ
I shalbe maruailous i the syght
of great men, and the faces of
princes shal wonder at me.

Job. 26. * When I holde my tonge, they
shall abyde my leysure: when I
speake they shall loke vpon me: &
if I talke moche, they shall laye
their handes vpon their mouth.
Moreover, by the meanes of her
I shal obtayne immortallitie, and
leauē behynde me an euerlastinge
memoriall amonge thē that come
after me. I shall set the people in
ordre, and the naciōs shal be sub-
dued vnto me. Horrible tyrauntes
shalbe afrayed when they do but
heare of me, amonge the multi-
tude I shall be counted good and
myghtye in battayle. When I
come home, I shall fynde rest
with her: for her compagne hath
no

The. viii. Chapter.

no bytternesse, and her felowes
shyppe hath no tediousnesse, but
myrth and ioye. Nowe when I
consydred these thynge by my
selfe, and pondred them in myne
herte, how that to be ioyned vnto
to wisdom is immortalitie, and
great pleasure to haue her frendes
shyppe: how that in the workes
of her handes are infynite richesse:
howe that whoso kepeth com-
panye with her, shall be wise: and
that he whiche talketh with her,
shall come to honour. I went
aboute sekynge to get her vnto
me. For I was a lad of a ripe
wyt, and had a good vnderstan-
dyng. But whē I grewe to more
vnderstādyng, I came to an vn-
defyled bodye. Neuertheles, whē
I perceyued that I coulde not
kepe my selfe chaste, * excepte god **Jac. i. 6.**
gaue; it me (I was a poynte of
wysedome

Supplicatio.

wysedome also to knowe whose
gyfte it was, I stepte vnto the
Lorde, and besoughte hym, and
wyth myne whole herte I sayed
after thys maner.

The. ix. Chapter.

A prayer vnto God for the
gyfte of wysedome.

3 Mc. 3. A
Gen. 1. c.

God of my fathers, * &
Lorde of mercye, * thou
that hast made all thynges
with thy word, & orde-
cyned man thowth thy wisdom
that he shulde haue dominioe ouer
the creature whiche thou hast
made, & he shulde orde the world
according to equitie & righteous-
nesse, and execute iudgemēt with
a true herte, gyue me wysedome,
whiche is euer about thy seate, &
put me not out frō amonge thy
chylde: for * I thy seruaūt & son
of thyne handmayden, am a fee-
ble

Ps. 115. b

The .ix. Chapter.

ble personne of a short tyme, and
to yonge to the vnderstandynge
of iudgement and thy lawes.

And though a man be neuer so
perfecte amonge the chyldren of
men, yet yf thy wysedome be not
with hym, he shal be nothing res-
garded. * But thou hast chosen
me to be a kynge vnto thy people
and the iudge of the sonnes and
doughters. Thou hast comaun-
ded me to buylde a temple vpon
thy holy mount, and an alter in
that citie whereln thou dwellest:
a lyknesse of thy holyc taberna-
cle whiche thou haste prepared
from the begynnynge, and thy
wysedome wyth the, which kno-
weth thy workes. * Whiche also
was with the when thou madest
the worlde, and knew what was
acceptable in thy syght, & ryghte
in thy commaundementes.

Sende her oute of thy holy

1.pa.29b

2.pa.1.a.

10. 8.8

Joh.1.a.

Sapientia.

heauē: & from the throne of thy
maiesty, that she may be with
me, & laboure with me: þæt I maye
know, what is acceptable in thy
syght: For she knoweth & vnder-
standeth al thinges, and she shall
leade me sobriely in my woꝝkes, &
preserue me in her power.

So shall my woꝝkes be accepta-
ble, & thē that I gouerne thy peo-
ple ryghtously, and be worthe
to syt in my fathers seate. * For
what man is he that may know
the counsaile of God? Or who cā
thinke, what the wil of God is?
For the thoughtes of mortal men
are miserable: & oure forecastes
but vncertayne. And why a mor-
tal & corruptible bodye is heuē
vn-to the soule, * and the earthye
māshon kepeth downe the vnder-
standyng that museth vpon many
thynges. Very hardlye can we di-
scerne

Ec. 40. b

Ro. 11. d.

1. cor. 2. b.

2. cor. 5. a

The. ix. Chapter.

scerne the thynges that are vpon
earth, and great labourc haue
we or we can fynde the thynges
whiche are before our eyes. Who
wyl then seke out the grounde of
the thynges that are done in hea-
uen? Oh Lorde, who can haue
knowledge of thyne vnderstan-
dyngc & meanynge, excepte thou
gyue wysdome, and sende thy
holpe ghost from aboue: that the
wayes of them whiche are vpon
earth may be reformed: that we
maye lerne the thynges that are
pleasaunt: vnto the, and be pre-
serued thow we wysdome.

The. x. Chapter.

What profite and good came
by wisdom in the olde tyme.

Wysdom preserued þ first A
man who * God made a Gen. 1. d.
father of þ worldc, whē and, 2. d.
he was created alone, brought
him

Sapientia.

- hym out of his offence, toke hym
out of the moule of the earth, &
gaue hym power to rule all thinges.
- Ge. 4. b. ges.** * whē the vnrighteous wēt
away in his wꝛath frō his wis-
dome the bꝛotherhead perished
thꝛow the wꝛath of murthre.
- Gen. 6. 8
and. 9.** * Agayne, when the water des-
troyed the whole worlde, wyse-
dom preserued the righteous tho-
row a poodre tre, wherof she was
gouernour her self. * & ouercome
whē wickednesse had gotten the
vpperhande, so that the nations
were puffed vp wꝛth pryde, she
knew the righteous preserued hī
fautes vnto god, & laied vp sure
mercy for his childꝛe. She preser-
ued the righteous whē he fled frō
the vngodly that perished what
tyme as the fyre fel downe vpon
the fyue cities: Lyke as yet this
day the vnfruitful waste & smo-
kyng

The .x. Chapter.

king lande gyueth testimonye of
their wickednes: yea, the vnrype
& vntimely frutes that grow vpon
the trees. As for a token of
remembraunce of the vnfaithfull
soule, there standeth a pillar of
salte. For such as regarded not
wisdom, gat not onely this hurt
that they knewe not the thinges
which were good, but also lefte
behinde them vnto men a memo-
rial of theyr folyshnesse: so that
in the thynges wherin they syn-
ned, they couelde not be hyd.

But as for suche as take hede
vnto wysedome, she shall delyuer
them from sorowe.

* When the ryghteous fledde
because of his brothers wrath,
wysedome ledde hym the ryghte
waye, shewed him the kyngdome
of God, gaue him knowledg of
holy thynges, made him rich in his
lab

Ge. 27. d

Sapientia.

laboures, and brought to passe
the thynges that he went about.
In the deceptfulnesse of such as
defrauded hym, she stode by him
and made him riche. She saued
him from the enemyes, and de-
fended him from the deceyvers,

She made him stronge in bat-
tyle, and gaue him the victorie,
that he myght know howe that
wysedome is stronger, then all
thynges, * Whe the ryghteous
was solde, she forsoke hym not,
but deliuered him from synners.

She wet downe with him in the
dungeon, & failed him not in the
bandes: † Tyll she had brought hi
the scepter of the realme, & power
against those that oppresed him
As for the that had accused him,
she declared them to be lyers: and
brought hi to perpetual worship

D * She deliuered the ryghteous
people,

Ge. 37. b.

Actu. 7. b

Ge. 41. f

The .x. Chapter.

people, and faultlesse seede, from
the nations that oppressed them.
She entred into the soule of the
seruaunte of God, and stode by
hym in wonders and tokens a-
gaynst the horryble kyng.

She gaue the ryghteous the re-
warde of theyr labours, and led
them forth a maruaylous waye
on the daye tyme: she was a sha-
dowe vnto them, and a lyghte of
starres in the nyght season.

* She brought them thowwe
the red sea, and carped them tho-
rowe the greates water. She drow-
ned theyr enemyes in the redde
sea, and brought them out of the
depe. So the ryghteous toke the
spoyles of the vngodlye, and
* praised thy holy name O lord, exo. 14. f.
and magnified thy victoriouse
hande wyth one accorde. * For exo. 15. a.
wyse dome openeth the mouth of mat. 21. b.
the

Daſentia.

the dūme, and maketh the tūges
of babes to ſpeake.

The. xi. Chapter.

Howe wyſedome leadeth the
ryghtous, and howe the vngods
ly are puniſhed thoroꝝ the migh
tye hande of God,

Ex. 16. a.



he ordred theyꝝ workes
in the handes of the ho
lye Prophete: * ſo that
they wente thoroꝝ the
wyldernesse that was not inha
byted, and pyched theyꝝ tentes
in the waſte deſerte.

Ex. 16. b
Na. 20. a

They ſtoode agaynſt theyꝝ enes
myes, and were auenged of theire
aduerſaryes. * When they were
thyrſt, they called vpon the, and
water was gyuen them oute of
the rocke, and theyꝝ thyrſt ſlaked
oute of the harde ſtone. For by
the thynges wherethoroꝝ theſe
enemyes were punyſhed, were
they

The ix. Chapter.

they helped in theyr nede. For vnto
to the enemies thou gauest mans
bloude in stede of luyng water.

And where as they had scarcenesse
in the rebuke, when theyr
children were slayne: thou gauest
vnto thyne owne a plentifull
water vnto the thyrst that was at that tyme
how thou wouldest hyng thyne
owne to honour, and slaye theyr
aduersaries. * For when they
were tryed and nurtured wth
fatherly mercy, they knowledged
how the vngodlye were iudged,
and punished thow^{re} the wrath
of God.

These hast thoue ho^uered as
a father, and proued theym: but
vnto the other thou hast bene a
dreadfulle kynge, layed harde
to theyr charge, and dampned
them,

P. II,

wher

Deut. 32.

Sapientia.

Whether they were absent or present, they: punishment was alyke. For they: grefe was double, namely mournynge, and the remembraunce of thynges past.

But when they perceyued that they: punishments dydde them good, they thoughte vppon the Lorde, and wondred at the ende. For at the laste they helde muche of hym, of whome in the outcastynge they thought scoine as of an abiect. Nevertheless the righteous dyd not so when they were thy: but euē like as þ thoughtes of the foolys she were, so was also they: wickednesse. * Where as certayne mē now (thow error) dyd worship dum serpētes & bayne bestes, thou sēdest a multitude of dūme beastes vpon the for vengeaunce, that they myght knowe, that loke wherwithall a
man

2
Sa. 12. c.
Rom. 1. c

The. ix. Chapter.

man synneth, by the same also
shall he be punyshed. * For vnto **Leu. 26 d**
thy almyghty hande, that made **Isa. 6. a**
the world of nought, it was not **Ier. 8. c.**
vnpossyble, to sende among them
an heape of beares or woode ly-
ons, or cruel beastes of a straunge
kynde, suche as are vnknewen,
or spoute fyre, or cast out a smo-
kyng breath, or shote horryble
sparkes out of theyr eyes, which
myght not onely destroye them
with hurtyng, but also kyl them
with theyr horryble syght. Yea,
without these beastes might they
haue ben slayne with one wynde
beinge persecuted of theyr owne
workes, and scatred abroad thro-
we the breath of thy power.

Neuerthelesse, thou hast ordred
all thynges in measure, numbre,
and weyght. For thou hast euer
had great strength and myght, &

P.iii.

who

Supplication.

Rom. 2. 8

who may withstande the power
of thyn arme. And why? lyke
as the small thyng that the bat-
launce wepeth, so is the worlde
before the: yea as a droppe of the
morning dew, that falleth doune
vpon the earth. Thou hast mercy
vpon all, for thou hast power of
all thynges, * and makest the as
though thou sawest not the syn-
nes of men, because they shoulde
amende. For thou louest all the
thynges that are, and hatest none
of them whome thou hast made:
neither dyddest thou ordeyne or
make any thyng of euill wyll.

Howe myght any thyng en-
dure yf it were not thy wyl? Or
how coulde any thyng be preser-
ued, excepte it were called of the?

But thou sparest all, for all
are thyn, O Lorde, thou loue
of soules.

The

The.xii. Chapter.

The.xii. Chapter.

God is mercifull, and suffreth longe to the intent that synners shulde amende.

O Lord how gracious and swete is thy spyrte in all thynges. Therfore chastenest thou them measurablye that go wronge: and warnest them concerninge the thynges, wherein they offende: thou speakest vnto them (O Lorde) and exhortest them to leaue their wyckednesse, and to put theyr trust in the.

* As for those olde inhabitants **Deu. 9. 8**
of thy holy lande, thou myghtest **12. d. 18. b**
not awaye with them, for they
commytted abhomyable wo:
kes agaynst the: as witchcraft,
sozcery, and ydolatry: they slew
their owne childre without mer:
cy: they dyd eat vp mens bowels
P. iiii. and

Sapientia.

And deuoured the blood: Yea by
cause of suche abominations,
myfbcleues and offrynges, thou
scwest the fathers of the desolat
soules by the handes of our fa-
thers: that the lande which thou
louest aboue al other, myght be a
dwellyng for the chydren of god.

B Acuerthelesse, thou sparedst
them also (as men) and sendedst
the forerunners of thyne hooſte,
euen hornettes to destroye them
oute by lytle and lytle. Not that
thou waste vnable to subdue the
vngodlye vnto the ryghteous in
battayl, or wyth cruel beastes, or
wyth one rough word to destroy
them together * But thy mynde
was to dyue them oute by lytle
and lytle, gyuyng them tyme and
place to amende, knowyng well
that it was an vnrightheous na-
cion and wycked of nature, and
that

Ex. 23.d.

Deu. 7.d

The .xii. Chapter.

that they thought myght neuer
be altered.

For it was a cursed seede from
the begynnyng, and feared no
manne: Yet hast thou pardoned
they synnes. For who wyl save
vnto the: whye hast thou doone
that? Or who wyl stand agaynst
thy iudgement: or who wil come
before thy face an auenger of vn-
ryghteous men? Or who wyl
blame the, yf the people peryshe
whome thou hast made.

For there is none other God **E**
but thou, * that carest for al thin **i. ps. 5. a.**
ges: that thou mayest declare
howe that thy iudgement is not
vnyght.

There dare neyther kynge. nor
tyraunt in thy syght, requyre ac-
comptes of them, whome thou
hast destroyed.

For so muche then as thou arte
ryght

Capitula.

Job. 9. 8.

ryghteous thy selfe, thou ordrest
all thynges ryghtcoulye, * and
punyshest euen hym that hath
not deserued to be punysched, and
takest hym for a straunger, and
an aleaunte in the lande of thy
power. For thy power is the be-
gynnyng of ryghtcouynesse: and
because thou art Lord of al thin-
ges, therfore art thou gracious
vnto all.

When men thynke the not to
be of full strength, thou declarst
thy power: and boldly delyuerest
thou them ouer that knowe the
not. But thou Lord of power
iudgeth quyetlye, and ordrest vs
wyth great worshyppe, for thou
mayest do as thou wylt.

By suche workes nowe hast
thou taught thy people, that a
man also shoulde be iust and lo-
uyng: and haste made thy chyl-
dren

The .xii. Chapter.

dyen to be of a good hope: for es-
uen when thou iudgeth, thou gy-
ueth rowme to amende from sin-
nes. For so muche as thou hast
punysshed, and with suche dily-
gence deliuered the ennemyes of
thy seruautes, whiche were wor-
thy to dye (wherethorowe thou
gauest them tyme and place of
amendement, that they myghte
tourne from theyr wyckednesse)
wyth howe greate diligence then
punyshest thou thynne owne chil-
dren, vnto whose fathers thou
hast sworn and made couenaun-
tes of good promises. So where
as thou doest but chastyse vs,
thou punyshest our ennemyes
byuers wayes, to the intent that
when we punysh, we shoulde re-
membere thy goodnesse: and when
we our selues are punysshed, to
put our trust in thy mercye.

wher

Sapientia.

Wherefore, where as men haue
lyued ignorantlye and vnrigh-
tously, thou hast punysshed them
soze, euen thow to the same thyn-
ges that they worshypped.

Gal. ii. c.
Rom. i. c.

* For they went astraye verye
longe in the waye of errour, and
helde the beastes (which euē they
enemyes despyed) for goddes,
lyuyng as chyliden of no vnder-
standyng. Therefore hast thou
sent a scoenefull punysshment a-
monge them, as among the chil-
dren of ignorance.

As for suche as wolde not be
reformed by those scoynes and
rebukes, they felt the worthy pu-
nysshment of God. For the thyn-
ges that they suffered, they bare
them vnpatiently, being not cō-
tent in them, but vnwyllyng.

And when they perysshed by
the same thynges that they toke
for

The.xii. Chapter.

for goddes, they knowledged that
that there was but one true god,
whome afore they would not
knowe, therfore came the ende of
theyr dampnation vpon them.

The.xiii. Chapter.

Wayne are they that haue not
the knoweledge of the luyng
God, but turne vnto the creatur-
es: vnhappye are they that ho-
nour ymages.

Wayne are all men, whiche
haue not the knowledge
of God: * as were they Rom. 3. b
that oute of the good
thynges whiche are sene, knewe
not hym, that he him selfe is euer
lastyng.

Neither tooke they so muche
regarde of the woorkes that are
made as to knowe who was the
craftes man of them.

But

Sapientia.

Deu. 4. e * But some toke the fyre, some
and. 17. b the wynde or ayer, some the cour-
ses of the starres, some the wa-
ter, some took: the Sunne, and
moone, or the lyghtes of heauen,
which rule the earth, for goddes.
But though they had suche plea-
sure in theyr beautye, that they
thought them to haue bene gods
des, yet shulde they haue knowe
howe muche more fayrer is he
that made theym. For the maker
of beauty hath ordeyned al these
thynges. Or yf they maruailed
at the power and workes of the
they shulde haue perceyued there-
by, that he whiche made these
thynges, is myghtyer then they.
For by the greatnesse and beau-
tye of the creature, the maker
therof maye playnely be knowe.
Notwithstandinge they are
the lesse to be blamed, þe soughte
God

The. xlii. Chapter.

God, and woulde haue founde hym, and yet missed.

And why? forsomuche as they went about in hys woorkes, and sought after theym, it is a token that they regarded, and helde muche of hys woorkes that are sene: howbeit they are not wholly to be excused. For yf they vnderstādyng and knowledge was so greatte, that they coulde discern the worlde and the creatures, whye dydde they not rather fynde out the lord thereof?

But vnhappye are they, and amonge the dead is they hope, that call them God, whiche are but the woorkes of mens handes: golde, syluer, and the thyng that is founde oute by cunnynge, the similitude of beastes, or any vaine stone that hath be made by hand of olde.

Dapientia.

isa. 44 b. * **Jer. 10. a** As when a carpenter cutteth downe a tree oute of the wood, and pareth of the barche of it connyngly: and so wyth the one parte maketh a vessel to be vsed, and dyghteth meate with the residue. As for the other part that is left, whiche is profytable for nothyng (for it is a crooked pece of wood, & full of knobbes) he carueth it diligently, thoroowe his vanitie, and (accoordynge to the knowledge of his cūning) he gyueth it some proportion, fashioneth it after the similitude of a man, or maketh it lyke some beast, straketh it ouer with redde and paynteth it, and looke what fowle spotte is in it, he casteth some colour vppon it. Then maketh be a conueniente tabernacle for it, setteth it in the walle, and maketh it fast with yron, prouydyng

The. xlii. Chapter.

dynges so for it, lest it happen to
fall: for it is wel known, that it
can not helpe it selfe: And why?
it is but an ymage, and muste of
necessitie be helped. Then goeth
he & offereth of hys goodes vnto
it for hys chyl dren and for hys
wyfe, he seeketh helpe at it, he ask-
eth counsell at it, he is not asha-
med to speake vnto hi, that hath
no soule: for health he maketh
hys petition vnto him, that is
sycke: for lyfe, he prayeth vnto
hym that is dead: he calleth vpon
hym for helpe, that is not able to
helpe hym selfe: and to sende him
a good iourney, he prayeth hym,
that maye not go, And in all
the thynges that he taketh in
hande (whether it be to obtayne
any thinge or to worke) he pray-
eth vnto him that can do no ma-
ner of good.

A

The

Sapientia.

The. xiiii. Chapter.

The worshyppe of ymages. The power of God. Punishment of them that make ymages, and such as worshyp them. How ymages came by first. The honouring of ymages is the cause, begynnyng, and ende of all myschefe.

A Gayne, another man purposing to sayle, & beginning to take his iourney thowme the ragyng see : called for helpe vnto a stocke that is farre weaker, than the tree that beareth hym. For as for it, couetousnesse of money hath founde it, and the craftesman made it with his connyng. But thy prouydence (O father) governeth all thynges from the begynnyng.

exo. 14. d * For thou hast made a waye in the see, and a sure path in the mydd=

The. xiii. Chapter.

myddest of the waucs: declaryng
therby, that thou hast power to
helpe in all thynges, yea though
a man went to sea without ship.

Neuerthelesse, that the woꝝ-
kes of thy wysedome shuldc not
be vayne, * thou haste caused an
arke to be made: and therfore doe
men commytte theyꝝ lyues to a
small pece of wood, passynge
ouer the see in a shyp & are saued.

Gen. 6. 8

For in the olde time also whē the
proude gyautes perished, he in
whom the hope was left to en-
crease the worlde) went into the
shyppe: whiche was gouerned
thorowe thy hande, and so left
seed behinde him vnto the world.

Is

Gen. 7. 1

For happy is the tree where
thorowe ryghteousnesse com-
meth: but cursed is the ymuge of
wood, that is made wyth han-
des: yea bothe it, and he that

Ps. 115. 8

Q. ii.

made

Sapientia.

made it. He, because he made it:
and it, because it was called god

Psa. 7. a wher as it is but a frayle thing.

For the vngodly and his vngodlynnes are both lyke abhominable vnto God. Euen so the worke, and he that made it also, shall be punyshed to gyther.

Therefore shal there a plage come vpon the ymages of the Heythē: for out of the creature of God, they are become an abhominatiō, a temptation vnto the soules of men, & a snare for the fete of the vnwise. And why? the scking out of ymages, is the begynning of whoredome: and the bynggynge vp of them, is the destruction of lyfe. For they were not from the beginning, neyther shal they continue for euer. The welthy ydlencesse of men hath founde them out vpon erth, therfore shal they

The.xiiii.Chapter.

they come shortly to an ende.

When a father mourned for his sonne that was taken away from hym, he made hym an ymage (in all the haste) of his dead sonne, and so beganne to worship hym as God, whiche was but a dead man, and ordeyned his seruantes to offere vnto hym. Thus by processe of tyme & thowoe longe custome, this erreure was kepte as a lawe: and tyrauntes compelled men by violence to honour ymages. As for those that were so farre of, that men myght not worshyppe them presently, they picture was brought from farre (lyke the ymage of a kinge whom they wolde honour) to the intent that with greate diligence they myght worship hym which was farre of, as though he had bene presente. Agayne, the singuler

Dapientia.

coming of the craftesme gaue the
ignoraunt also a great occasion
to worshyppe ymages. For the
workeman wyllynge to do hym
a pleasure that set hym a worke,
laboured wyth all hys connyng
to make an ymage of the best fa-
shyon. And so (thorow the beau-
tie of the worke) the commune
people was disceined: in so moch
that they toke him now for god,
whiche a lytle afore was but ho-
noured as man. And this was
the erroure of mans lyfe, when
men (eyther for to serue theyr
owne affections, or to do some
pleasure vnto kynges) ascribed
vnto stoncs & stockes the name
of God, whiche ought to be gy-
uen vnto no man. And oreouer,
this was not ynough for them
that they erred in the knowledge
of God, but where as they ly-
ued

The. xii. i. Capiter.

ued in the great warres of igno-
raunce, those manye and greate
plages, called they peace. For
eyther * they slewe theyr owne
chylidren and offered them, or did
sacrifice in the nyghte season, or
els helde vnrasonable watches:
so that they kepte neyther lyfe
nor marpage cleane: but eyther
one slew another to death malis-
tiously, or els greued hys neyghs
bour with aduoutry. And thus
were all thynges mixte togyther
blood, māslaughter, thefte, dissimulatiō,
corruptiō, vnfaythfulnes,
seditiō, pcriury, disquyeting
of good mē, vnthākefulnes, defy-
lynge of soules, chaungynge of
birth, vnstedfastnes of marpage,
myfordin of aduoutry, & vncle-
nes. And why? the honouring of
abominable ymages is þ cause
the begynnyng & ende of all euell.

Q. iiii.

For

**De. 18. 8
Jer. 7. 8
and. 19. 4**

Sapientia.

For they that worshyp ydols
eithcr they are mad whē they be
merve, or prophete lyes, or lyue
vngodly, or els lyghtly forswear
them selues. For in so moch as
they trust is in the ydols (which
haue neither soule nor vnderstan
dyng) though they sweare failes
lye, yet they thynke it shall not
hurte them. Therfore commeth
a great plage vpon them, & that
woorthely: for they haue an euill
opinion of God, gyuing hede vn
to ydols, swearynge vniustly to
deceyue, and despyssynge ryghte
ousnesse. For they swearynge is
no vertue, but a plage of them
that synne, and goeth cuer with
the offence of the vngodly.

The .xv. Chapter.

The faythfull haue res
pecte vnto God, and not
vnto ymages.

But

The.xv. Chapter.

BUt thou(O our God) art
swete, longe suffering and
true, and in me. cye ordrest
thou al thynges. Though
we synne, yet we are thyne, for
we knowe thy strength. If we
synne not, then are we sure that
thou regardest vs. For to know
the is perfecte ryghteousnesse:
Yea to knowe thy ryghteousnes
and power is the rote of immor-
talitie. As for the thyng that
men haue founde out thowwe
they euell science, it hath not de-
ceyued vs as the payntyng of
the picture (and vnprofitable la-
bour) and carued ymage with di-
uers colours, whose syght enty-
seth the ignoraunt: so that he ho-
noureth, and loueth the ppycture
of a deade ymage, that hath no
soule. Neuerthelesse, they that
loue suche euell thynges are wo-
thy

Sapientia.

thy of death: they that truste in them, they that make them, they that loue them, and they that honour them. The potter also taketh & tempereth soft earth, laboureth it, and gyueth it the fashion of a vessel, what soeuer serueth for our vse, and so of one peece of claye he maketh some cleane vessel for seruice, & some contrary. But wherunto euery vessel serueth that knoweth the potter hym selfe. So wyth his payne labour he maketh a god of the same claye: thus doeth euen he, which a lytle afore was made of earthe hym selfe, and wythin a lytle whyle after (when he dyeth) turneth to earth agayne.

Notwithstanding, he careth not the more because he shall labour, nor because his lyfe is short, but stryeth to excell golde & synthes,

The.xv. Chapter.

smithes, the syluer smithes and
copper smithes, and taketh it for
an honour, to make vayne thin-
ges. For his herte is ashes, his
hope is but vayne earth, and his
lyfe is more vyle then claye, for
so moche as he knoweth not his
owne maker that gaue hym his
soule to worke, and breathed in
hym the breath of lyfe. They
counte our lyfe but a pastyme, &
our cōuersation to be but a mar-
ket, and that men shulde cuer be
gettyng: yea & that by euell mea-
nes. Now he that of earth ma-
keth fragile vessels and ymages, **D**
knoweth hym selfe to offende a-
bout al othere. Al the enemies of
thy people & that holde the in sub-
jection, are vnwyse, vnhappye,
and excedding proude vnto their
owne soules: * for they iudge al **Ps. 113. D**
the ydolles of the hepythen to be
goddess

Sapientia.

goddes, whiche neyther haue eye
sight to se, nor noses to smel, nor
eares to heare, nor fyngers or ha-
des for to grope, and as for theyr
fecte, they are to slowe to go.

For man made them, and he
that hath but a borrowed spirite
fashyoned them. But no man
can make a god lyke vnto hym:

For seying he is but mortall hym
selfe, it is but mortal that he ma-
keth wyth vnrighitous handes.

The hym selfe is better than they
whom he worshypeth, for he ly-
ued, though he was mortall, but
so dyd neuer they. Yea, they wor-
shyppe beastes also, whiche are
mooste miserable: for compare
thynges that can not fele vnto
them, & they are worse than those.

Yet is there not one of these
beastes that with his syghte can
beholde anye good thyng, ney-
ther

The.xvi. Chapter.

ther haue they giuen prayse nor
thankes vnto God.

The.xvi. Chapter.

God punisheth the wicked
but defendeth the godly, and
that by great wonders.

If these and suche other
thynges, haue they suffe-
red worthy punysshment,
& thoroowe the multitude
of bestes are they rooted out,

In stede of the which punyssh-
mentes thou hast graciously or-
dred thyne owne people, and gy-
uen them theyr desyre that they
longed for: a newe and straunge
tast, * preparyng the quayles to
be theyr meate, to the intent þ (by
the thynges whiche were shewed
& sent vnto them) they that were
so greedy of meate, might be with-
drawen euē from the desyre that
was necessary, But these with-
in

Lu. 11.8

Sapientia.

In shorte tyme were brought vnto
to pouertie, and tasted a newe
meate. For it was requisite that
(without any excuse) destruction
shulde come vpon those, whiche
vsed tyranny, and to shewe one-
ly vnto the other how they ene-
Lu. 20. a mies were destroyed. * For when
the cruell woodnesse of the beas-
tes came vpon them, they per-
shed thowge the stinges of the
cruell serpentes. Notwithstan-
ding, the wrath endured not per-
petuallie, but they were put in
fear for a lytle season, that they
myghte be reformed, hauinge a
token of saluation to remembre
B the comaundement of thy lawe.

For he that conuerted, was
not healed by the thinges that he
saw, but by the **O** saluour of al.

So in thys thou shewedest
thyne enemyes, that it is thou
which

The.xvi.Chapter.

whiche deliuerest from euell.

As for them, * when they were exo. 10. 8
byttē with greshoppers & flies,
they dyed, for they were worthe
to perishe by suche. But ney-
ther the teeth of dragons, nor of
venymous wormes, ouercame
thy chylidren: for thy increpe was
euer by them and helped them.

Therefore were they punyshed
to remēbre thy wordes, but hast-
ly were they healed agayne: lest
they shulde fall into so depe for-
getfulnesse, that they myght not
vse thy helpe. It was neyther
herbe nor playster that restored
them to helth, but thy worde (O
lorde) whiche healeth al thinges.

It is thou (lorde) that haste De. 52. f.
the power of lyfe & death: * thou 1. Re. 2. d.
ledest vnto deathes doore & brin-
gest vp agayne. But mā thow
wyckednesse layeth hys owne
foyle.

Sapientia.

Soule, and when his spirite goeth forth it turneth not agayne, neyther maye he call agayne the soule that is taken awaye.

Exo. 9. c. It is not possible to escape thyne hande. For the vngodlye that wolde not know they were punyshed by the strength of thyne arme: * wyth straunge waters, hayles, and raynes were they persecuted: and thoro we fyre were they consumed. For it was a wonderous thyng that fyre myghte do moze then water which quencheth al thynges: but the worlde is the auenger of the ryghtous.

Isa. 19. d * Sometyme was the fyre so tame that the beastes which were sente to punysh the vngodlye burnt not: and that bycause they shulde se and knowe that they were persecuted wyth the punishment of God. And sometyme burnt

The. vi. Chapter.

burnte the fyre in the water, on
euery syde, that it myght destroy
the vnrightheous nation of the
yearthe. * Agayne, thou hast fed **Ex. 16. a**
thine owne people with aungels
foode: and sent them bread ready
from heauen (wythout theyr la-
bour) beyng very pleasaunt, and
wel gusted. And to shewe thy ry-
chesse and swetnes vnto thy chil-
dren, thou gauest euery one theyr
desyre, so that euery man myght
take what pleased hym best.

But the snowe and yse abode
the vyolence of the fyre, and mel-
ted not: that they myght knowe
that the fyre burnyng in the hayl
and rayne, destroyed the frute of
the enemyes: the fyre also forgot
hys strength agayne, that þe righ-
teous myght be noyshed.

For the creature that serueth
the, (whyche arte the maker) is

R

fyerce

Sapientia.

Exerce in punythyng the vnrigh-
teous, but is easye and gentle to
do good vnto suche, as put theyr
truste in the. Therefore dyd all
thinges altre the same tyme, and
were al obedient vnto thy grace,
whych is the nource of all thyn-
ges, accordynge to the desyre of
them that had nede thereof: that
thy chyliden (**O** Lorde) whome
De. 7.a. thou louest, myght know, * that
mat. 4.a. it is not nature and the growing
of frutes that fedeth men, but
that it is thy worde whych pre-
serueth the that put theyr truste
in the. For looke what myghte
not be destroyed wyth the fyre,
as sone as it was warmed wyth
a lytle Sunne beame, it melted:
that al mē might know þ̄ thākes
oughte to be gyuen vnto the be-
fore the, Sunne aryse, and that
thou oughtest to be worshypped.
before

The.iii. Chapter.

before the daye spyng. For the hope of the vnthankfulle, shall melte awaye as the Wynter yse, and peryshe as water that is not necessary.

The.xvii. Chapter.

Of the greate darkenes in Egypte, and blyndnesse of the vngodlye.

Great are * thy iudgements (O Lorde) & thy counsellles can not be expessed therfore men do erre that wyll not be reformed wth thy wysdome. * For when the vnyghteous thought to haue thy holpe people in subiection, they were bounde wthin the bondes of darknesse and longe nyghte, but vnder the rooffe, thinking to escape the everlasting wysdome.

And whyle they thoughte to be hyd in the darkenes of their sins

R.ii,

nes

A
rom.9.b.

Exo.10.e

Sapientia.

nes, they were scatered abrode in the very myddest of the darke couerynge of forgetfulnesse, put to horrible feare, and wonderously vexed. For the corner where they were, myght not kepe them from feare, because the sounde came downe and vexed them: yea many terryble and straunge visions made them afrayed. No power of the fyre myght gyue the light, neyther myghte the cleare flames of the starres, lyghten that horrible nyghte. For there appeared vnto them a sodayne fyre verye dreadfull: At the whyche (when they sawe nothyng) they were so afrayed, þ they thought the thyng whyche they sawe, to be the moze fearefull. * As for the sorcerye and enchauntments that they vsed, it came to derision, and the proude wysdome was

Exo. 7. b

The .xviii. Chapter.

was brought to shame.

For they that promysed to dyue away the fearfulnesse and dread fro the weake soules, were sicke for feare of theym selues, and that wyth scoyne. And though none of the wonders feared the, yet were they afrayed at the beastes whiche came vpon theym, and at the hyssyng of the scorpentes: In so muche that wyth tremblyng they cowered, and sayed they sawe not the ayre, whiche no man yet may escape.

For it is an heuy thyng when a mans owne conscience beareth recorde of hys wyckednesse, and condempneth hym.

And why? a vexed and wounded conscience, taketh euer cruell thynges in hande. * Feare-
fulnesse is nothyng els but a declarunge that a man seeketh helpe

R.iii.

and

Ps. 45. a

Sapientia.

and defence, to ans were for hym
scife. And loke how muche lesse
the hope is wythin, the more is
the vncertayntie of þ matter, for
the whyche he is punished.

But they that came vpon the
myghty night, slept the slepe that
fell vppon them from vnder and
from aboue, somtyme were they
afrayed thoro we the feare of the
wonders, & sometyme they were
so weake that they cowned with
al: for an hasty and sodayne feare
fulnesse came vpon them.

Afterwarde yf any of them had
fallen, he was kepte and shutte
in pryson, but wythout chaynes

But yf any dwelt in a village
yf he had ben an herd or husband
man, he suffered intollerable ne-
cessitie, for they were all bounde
with one chayne of darkenes.

D

Whether it were a blasynge
wynde

The. xliii. Chapter.

wynde oꝛ a swete songe of byrdes among the thicke braunches of the trees, oꝛ the vehemeny of hasty runnyng water, oꝛ greate noyse of the fallynge downe of stones, oꝛ the playinge and runnyng of beastes, whom they saw not, oꝛ the mightie noyse of roaryng beastes, oꝛ the sounde that answereth agayne in þe hye mountaynes: it made them cowne for very feare. For al the earth shyned with cleare lyght and no mā was hyndered in hys labour.

Wherupon them there fell an heauye nyghte, an ymage of darkenesse, that was to come vpon them. Yea they were vnto them selues the mooste heuy and horrible darkenesse.

The. xlviii. Chapter.

How God destroyed the fyrst boꝛne in Egypte. Goddes people

R. iiii.

eat

Wiscentia.

eate the Easter lambe ioyfully.

The Egyptians mourne. God punyssheth the sinners in the wyl-
dernesse. Moyses entreateth for
the people.

AN Euerthelesse thy sainctes
had a verye greate lyghte
(and the enemyes hearde
theyr voyce, but they sawe not þ
fygure of them).

And bycause they suffered not
the same thynges, they magnifi-
ed the: and they that were vexed
afore (bycause they were not
hurte nowe) thanked the, and be-
soughte the (O God) that there
myght be a difference.

Exo. 13. a

* Therefore had they a burnyng
pyller of fyre to leade them in the
vnknown way and thou gauest
them the Sunne for a fre gyfte,
wythout any hurte. Reason it
was that they shulde want lyght
and

The.xviii.Chapter.

and to be putte in the pryson of
darkenesse, whiche kepe thy chil-
dren in captiuitie, by whome the
vncorrupte lyghte of the law of
the worlde was for to be gyuen.

B

Exo.1.c.

* **Whē** they thought to slay the
babbes of the ryghteous (one be-
yng layde out, and yet preserued
to be the leader vnto the other:)

Ex.14.e

Thou broughtest oute the whole
multitude of the chyl-
dren and de-
stroyedst these in the myghty wa-
ter. **Of** thys nyght were our fa-
thers certifyed befoze, that they
knowing vnto what othes they
had gyuen credence, myghte be of
good chere. **Thus** thy people re-
ceyued the health of the ryghte-
ous: but the vngodlye were de-
stroyed. **For** lyke as thou haste
hurte oure enemies, so hast thou
promoted vs whom thou calledst
befoze. **For** the ryghteous chyl-
dren

Sapientia.

dre of the good me, offered secretly, and ordered the lawe of righteousness vnto vnitie: that the iust shulde receyue good and euell in lyke maner, singyng prayses vnto the father of al men. Agayne there was hearde an incōuenient voyce of the enemies: & a piteous crye for chyldre that were bewayled. The master and the seruaunt were punyshed alyke, the meane man and the kyng suffered alyke maner. For they altogyther had innumcrable that dyed one deth.

Exo. 12. 2

* Neyther were the luyng sufficient to burye the deade: for in the twynkelyng of an eye the noblest nation of them was destroyed. As oft as god helped the afore yet woulde it not make them beleue: but in the destruction of the fyrst borne, they knowleged that it was the people of God.

For

The xviii. Chapter.

For whyle all thynges were
styll, and when the nyght was in
the myddest of her course, thy al-
myghtye worde (**O** Lorde) lepte
downe from heauen oute of the
royall trone, as a rough man of
warre, in the myddest of the land
that was destroyed : & the sharpe
sweard perfourmed thy strayght
commaundement, standyng and
slyllynge all thynges wyth death:
yea it stode vpon the earthe, and
reached vnto heauen.

The syght of the euell dreames
bered them sodenly, and fearful-
nesse came vpon them vnwares. **D**

Then laye there one here, and
ther there, half dead, half quicke,
and shewed the cause of his deeth.

For the visions that bered
them, shewed them these thynges
afoze: so that they were not ig-
norant: wherfoze they perished.

The

Sapientia.

The temptation of death touch-
ed the ryghteous also, and a-
monge the multitude in we thyl-
dernesse, there was insurrection:
but thy wraath endured not long.

Lu. 16. 9

* For the blamelesse man went
in all the haste, and toke the bat-
tyle vpon hym, and brought
forth the weapons of ministra-
tion: euen prayre and the cōsours
of reconcylynge, set hym selfe a-
gaynst the wrathe, & so broughte
the miserye to an ende, declaring
therby that he was thy scruaunt

For he overcame not the mul-
titude wyth bodelye power, nor
wyth weapons of myghte: but
wyth the worde he subdued hym
that vexed hym, puttynge the in-
remembraūce of the othe and co-
uenaunt made vnto the fathers.

For when the deade were fal-
len downe by heapes, one vpon

an

The.xviii.Chapter.

an other, he stode in the myddest
pacified the wrathe, and parted
the waye vnto the lyuyng.

And why? * In thys longe Ex. 28. 6.
garment was all beautye, and in
the four rowes of stones, was
the gloire of the fathers grauen,
and thy maiestye was wyrtten in
the crowne of hys heade.

Vnto these the destroyer gaue
place, and was afrayed of them:
for it was onclye a temptation
worthy of wrathe.

The.xix.Chapter.

Like as the wycked are euer
sinnyng more and more, so doeth
the wrathe of God neuer cease,
till they be destroyed. Of them
that were punysshed in the tyme
of Noth.

As for the vngodlye, the
wrathe came vppon them
wythout merce vnto the
ende,

Sapientia.

exo. 14. a.

ende. For he knew before what
shulde happen vnto them: howe
that (when they had consented
to let them go, and had sent them
oute wyth great diligence) they
wolde repent, and followe vpon
them.* For when they were yet
mournynge and makynge lamen-
tation by the graues of the dead,
they deuysed another foolyshnes
so that they persecuted theym in
theyr flyng, whom they had cast
out afore with prayer. Worthy
necessite also brought them vnto
this ende, for they had cleane for-
gottē thinges that had happened
vnto them afore. But the thyng
that was wantynge of theyr pu-
nyshment, was requisite so to be
fulfylled vpon them with tormē-
tes: that thy people myght haue
a maruaylous passage thorowe
and that these myghte fynde a
straunge

The. xix. Chapter.

straunge death. Then was eue- **B**
ry creature fasthyoned agayne of
the newe, accordynge to the wyl
of theyr maker: obeying thy com
maundementes, that thy childre
myght be kept without hurte.

For the cloude ouershadowed
theyr tentes, and the drye carthe
appeared, where afore was wa-
ter: so that in the redde sea there
was a waye wythoute impedis
mente, and the greate deepe be-
came a grene felde, wherthorowe
all the people wente, that were
defended wyth thy hande, scyng
thy woderous and maruaylous
wozkes.

For as horses, so were they
fedde and lept lyke lambes pray-
syng the (O Lord) whiche had-
dest deliuered them. And why?
they were yet myndefulle of the
thynges þe happened whyle they
dwelte

Sapientia.

I
exo. 16. c.
Nu. 11. 8

dwelte yet in the lande: howe the
grounde broughte forth the flies in
steade of cattayle, and howe the
ryuer scrawled wyth the multi-
tude of frogges in the steade of
fyshe. * But at the laste they
sawe a newe creation of byrdes,
what tyme as they were decey-
ued wyth lustes, and despyed deli-
cate meates. For whē they were
speakyng of theyr appetyte, the
quayles came vpon them frō the
sea, and punysshmentes came vpon
the synners, not wythout the to-
kens whych came to passe afore,
by the vehemence of the streas-
mes: for they suffered worthelye
accoordinge to theyr wyckednesse
they dealte so abhominablye and
churlyshly wth straungers. Some
receyued none vnknown gastes
some brought the straungers in-
to bondage that dyd them good.

Be

The .xix. Chapter.

Besyde all these thynges there were some, that not onely receyued no straungers wyth theyr wylls, but persecuted those also * and did them moche euill, that receyued them gladly. Therfore were they punyshed with blyndnesse, * like as they that were couered with sodeyne darknesse at the dores of the righteous: so that euerye one sought the entraunce of his dore.

3. Ioh. 6.

Gen. 19 c
4. re. 6. d

Thus the clementes turned in: **D**
to them selues, lyke as when one tune is chaunged vpon an instrument of musyke, and yer all the residue kepe theyr melody: which maye easely be perceyued, by the syghte of the thynges that are come to passe. The dyre lande was turned into a waterye, and the thyng that afore swamme in the water, went nowc vpon the
S dyre

Sapientia.

Ma. 16. c dyre grounde. * The fyre hadde power in the water (contrary to his owne vertue) and the water forgot his owne kynde to quēch.

Agayne the flames of the noy: some beastes hurt not the selfe of them that wente wyth them, neither melted they the yse, which els melteth lyghtlye.

In al thynges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not despyled them, but alwaye and in all places hast thou stāde by thē.

The ende of the booke of wysedome.

Eccelesiasticus, called Iesus the sonne of Syrach.

The Prologue of Iesus the sonne of Syrach vnto his booke.

Many

Prologue.



Any and great men
haue declared wis-
dome vnto vs out
of the lawe, out of
the prophetes, and
out of other that
folowed them. In the whyche
thinges Israel ought to be com-
mended, by the reason of doctrine
and wysedome. Therfore they
that haue it and reade it, shoulde
not onelye them selues be wyse
therthorow, but serue other al-
so, wyth teachynge and wyse-
tynge.

After that my graundfather Ies-
sus had gyue diligent labour to
reade the lawe, the prophetes and
other booke that were left vs of
our fathers, and had well exer-
cysed hym selfe therein he purpo-
sed also to wyte some thinges of
wysedome, and good maners,

¶ ii,

to

Ecclesiasticus.

to the intēt that they which were
wyllyng to learne and to be wyse
myght haue the more vnderstan-
ding, and be the more apt to lead
a good conuersation.

Wherfore I exhorte you to re-
ceyue it louynglye, to reade it
with diligence, and to take it in
good worth, though our wordes
be not so eloquent as the famous
oratours. For the thyng that is
wrytten in the Hebrue tonge,
soundeth not so well when it is
translated into an other speche.
Not only this booke of myne, but
also the lawe, the prophetes, and
other bookes sounde farre other
wyse thā they do, When they are
spoken in their owne language.

Now the xxxviii. yere when I
came into Egypt in the tyme of
Ptolome Euerges, and cōtinued
there all my lyfe, I gate lybertye
to

The. i. Chapter.

to reade and wyte manye good
thynges wherfore I thoughte it
good and necessarye to bestowe
my diligence and trauayle, to in-
terpryte this boke. And consyde-
rynge that I had tyme, I labou-
red & dyd my best to perfourme
this booke, and to byng it vnto
lyght: that the straungers also
whych are disposed to learne,
myghte applye them selues vnto
good maners, and liue accordyng
to the lawe of the Lorde.

The fyrst Chapter.

All wysdome cometh of God,
for he onely is wylse. The frute
of Gods feare.



Wysdome* cometh
of God the Lorde, and
hath bene euer wyth
him, and is before all
tyme. Who hath num-
bred the sand of the see, the drop-

ps. iii.

ps

3. re. 3. b.
and. 4. c.
Job. 28 a
Jaco. i. a

Ecclesiasticus.

pes of the rayne, and the dayes
of tyme? Who hath measured
the heygth of heauen, the bredth
of the earth, and the depenesse of
the see? who hath sought out the
grounde of Gods wisdom, which
hath ben before al thinges.

Ro. II. d. * **W**ysdome hath ben before all
thynges, and the vnderstandyng
of prudence from euerlastyng.

(Gods worde in the heyth is the
well of wysedome, and the cuer-
lastyng commaundementes are
the entraunce of her)

B **U**nto whome hath the roote
of wysedome ben declared? **O**
who hath known her wyt?

Unto whome hath the doctrine
of wysedome bene dyscouered
and shewed? and who hath vn-
derstande the manifolde entraunce
of her?

There is one: euen the hyghest
the

The. i. Chapiter.

the maker of all thynges, the al-
myghty, the kyng of power (of
whom men ought to stand great-
ly in awe) which sitteth vpon his
owne throne, being a God of do-
minion: He hath created her tho-
rowe the holy ghost, he hath sene
her, numbred her, and measured
her. He hath poured her out vpon
all his workes, and vpon al flesh
accoording to his gyft: he gyueth
her rycheley vnto them that loue
hym.

The feare of the Lorde is wor-
shyppe and triumph, gladnesse,
and a ioyfull crowne.

The feare of the Lord maketh
a merve herte, gyueth gladnesse,
ioye, and longe lyfe.

Whoso feareth the Lord, it shal
go well with hym at the last and
in the daye of hys death, he shal
be blessed.

S. iiii.

The

Ecclesiasticus.

ps. 110. b.
10. 9. b

The loue of God is honourable wysdome : loke vnto whome it appeareth, they loue it, for they se what wonderous thynges it doth. * The feare of the Lorde is the begynnyng of wysdome, and was made with the faythfull in the mothers wombe : it shall go with the chosen womē, and shall be known of the ryghtous and faythfull. The feare of the Lorde is the ryght Gods seruice, that preserveth and iustifieth the hert and gyueth myrth & gladnesse.

Whoso feareth the Lorde shall be happy, and when he hath nede of comfort, he shall be blessed.

To feare God is the wysdome that maketh ryche, and bringeth all good wyth her. She fylleth the house wyth her gyftes, and the garneres with her treasure.

D

The feare of the Lorde is the crowne

The. i. Chapter.

crowne of wysdome, and gyueth plenteous peace and health. He hath sene her, and numbred her knowledge, and vnderstandyng of wysdome, hath he poured out as rayne: and they that helde her fast, hath be brought to honour.

The feare of the Lorde is the roote of wysdome, and her braunches are longe lyfe. (In the treasures of wysdome is vnderstandyng and deuocion of knowlege but wysdome is abhorred of synners.) The feare of the Lorde dyueth out synne: for he that is withoute feare, can not be made ryghtous: and his wylfull boldnesse is his owne destruction.

A pacient man wyl suffre vnto the tyme, and then shall he haue the rewarde of ioye. A good vnderstandyng wyl hyde his wordes for a tyme, and many mennes lippes

Ecclesiasticus.

**Wysdomes, shall speake of his wys-
dome. In the treasures of wys-
dome is the declaracyon of do-
ctryne, but the synner abhorreth
the wysdomme of God.**

**My sonne yf thou desyre wys-
dome, kepe the commaundment,
and God shall gyue her vnto the:
for the feare of the Lord is wys-
dome and nurtour, he hath plea-
sure in fayth and louyng meke-
nesse, and he shall fyl the treasu-
res therof. Be not obstinate and
vnfaythfull to the feare of the
Lorde, and comme not vnto hym
wyth a double herte.**

**Be not an ypocryte in the syght
of men, and take good hede what
thou speakest. Marke well these
thynges, lest thou happen to fal &
brynge thy soule to dishonoure,
and so God discouer thy secretes
cast the downe in the myddest of
the**

The.ii. Chapter.

the congregation, bycause thou
wouldest not receyue the feare of
God, and bycause thyne herte
is ful of faynednesse, and decept,

The.ii. Chapter.

An exhortation vnto pacience
and to the feare of God.

MIcōe, * yf thou wylte
come into the seruyce of mat. 4. 8.
God, stande fast in rygh 2. tim. 3. 6
teousnesse and feare, and
arme thy soule to temptation: 2. pe. 4. d.
settle thy hert. * be pacient: bowe
downe thyne eare, receyue the
wordes of vnderstandynge, and
thynke not awaye when thou
arte entysed.

Holdc the fast vpo God, ioyne
thy self vnto him, suffre that thy
lyfe may cōcrease at þ laste what
soeuer happeneth vnto the: re-
ceyue it: suffre in heuynesse, & be
pacient

Ecclesiasticus.

Pro. 17 a patient in thy trouble, * **For** like
Sap. 3. 8 as golde and syluer are tryed in
in the fyre, euen so are accepta-
ble mē in the foynace of aduersi-
tie. Beleue in God, and he shall
helpe the: orde thy waye aright,
and put thy trust in hym. Holde
fast his feare and growe therein.

O ye that feare the Lorde, take
sure holde of his mercye: thynke
not away frō him, that ye fal not

O ye that feare the Lorde beleue
him, & your rewarde shall not be
emptye. **O** ye that feare the lord,
put your trust in him, and mercy
shal come vnto you for pleasure.

B **O** ye that feare the Lorde, sette
your loue vpon hym, and youre
hertes shalbe lpyghtned, Considre
the olde generacyons of men (**O**
ye children) and marke them wel
was there euer any one confoun-
ded that put his trust in the lorde
who

pfa. 30. a
Esa. 26 a

The.ii. Capter.

Who euer cōtinued in his feare,
and was forlaken? Or whome
dyd he euer despyse that called
faythfully vpon hym? For God
is gracious and mercyfull, he for
gyuet synners in the time of trou
ble, and is a defender of all them
that seke hym in truthe.

Woe be vnto him that hath a
double hert, wicked lyppes & euill
occupied handes, and to the sin
ner þ goth two maner of wayes.

Woe be vnto them that are leuse
of hert which put not their trust
in God, and therfore shall they
not be defended of him. Woe be
vnto them that haue lost paciēce
forlaken ryght wayes, and are
turned back into froward way
es. What wyl they do, when the
Lord shall begyn to visite them?

They that feare the Lord wyl
not mistrust his worde: * & they **Joh. 13. 6**
that

Ecclesiasticus.

Ro. 13. b.

2. Pe. 24. c.
Susa. d.

That loue him wyll kepe his commaundemēt. They that feare the Lorde wyll scke out the thynges that are pleasaunt vnto hym * & they that loue him shall fulfyll his lawe. They that feare the Lorde wyl prepare their hertes, & humble their soules in his syght (They that feare the Lorde kepe his commaundementes, and will be pacient, tyll they se him selfe) sayinge. * Better is it for vs to fal into the handes of the Lorde, then into the hādes of mē: for his mercye is as great as him self.

The. iiii. Chapter.

A doctryne for children, how they shoulde honoure father and mother: and howe men ought to be gentle and lowlye.

A T he chidren of wisdom are a congregacion of the ryghteous, and their exercise is

The.iii.Chapter.

obedience and love.

Hear me your father (O my dere chyliden) and do thereafter, that ye maye be safe. * For the Lorde wyll haue the father honoured of the chyliden, and loke what a mother commaundeth her chyliden to do, he wyll haue it kepte. Whoso honoureth hys father, his synnes shall be forgiven hym: and he that honoureth hys mother, is lyke one that gathereth treasure togyther.

Ex. 20. 5.
Deu. 6. 6

Whoso honoureth his father, shall haue ioye of his owne chyliden: and when he maketh hys prayer, he shall be hearde.

* He that honoureth hys father, shall haue a longe lyfe: and he that is obedient for the Lordes sake, hys mother shall haue ioye of hym.

Eph. 6. 2

He that feareth the Lord, ho-
noureth

Ecclesiasticus.

noureth his father and mother,
and doth them seruice, as it were
vnto the Lord him selfe. Honour
thy father, in dede, in worde, and
in all pacience, that thou mayest

Ge. 27. d haue his blessing: * for the bles-

4. 49. a. syng of the fathers buyldeth vp

Deu. 33. a. the houses of the chylzen, but

the mothers curse roteth out the

foundations. Reioyce not when

thy father is reprovued, for it is

no honour vnto the, but a shame

For the worshyp of a mans fa-

ther is his owne worshyppe, and

were the father is without ho-

noure, it is the dishonestye of the

sonne. My sonne, make moche of

thy father in his age, and greue

hym not as longe as he lyueth.

And yf his vnderstandyng fayle,

haue pacience with hym, and de-

spyse hym not in thy strength.

For the good dede that thou

shewest

The. iiii. Chapter.

shewest vnto thy father, that not
be forgotten: and when thou thy
selfe wantest, it shalbe rewarded
the (and for thy mothers offence
thou shalt be recompensed with
good, yea it shall be founded for
the in ryghteousnes) and in the
daye of trouble thou shalt be re=
membred : thy synnes also shall
melt away, lyke as the yse in the **C**
fayre warme wether. He that for=
saketh hys father, shall come to
shame, & he that despyeth hys mo=
ther, is cursed of God. My sone
perfourme thy woorkes wyth lo=
uynge mekenesse, so shalt thou be
beloued aboue other menne. The
greater thou arte, the more hum=
ble thy selfe (in all thynges) and
thou shalt fynde fauoure in the
syght of God.
For great power belongeth on=
lye vnto God, and he is honou=
C red

Ecclesiasticus.

Pro. 25. d red of the lowlye.

Ro. 12. 8.

* Seeke not oute the thynges
that are aboue thy capacitie, and
searche not the grounde of suche
thynges as are to myghtye for
the, *

De. 4. d.

* But loke what God hath
cōmaunded the, thynke vpon that
alwayes, and be not curyous in
manye of hys woorkes. For it is
not needefull for the, to se wyth
thynne eyes, the thynges that are
secrete. Make not thou to muche
D searche in superfluous thynges,
and be not curyous in manye of
his woorkes: for manye thynges
are shewed vnto the all readye,
whiche be aboue the capacitie of
men. The medlyng wyth suche
hath begyled manye a man, and
tangled thei wyttes in vanitie.
Nowe he that loueth peryll shall
peryshe therein.

An harde heart shall feare euill
at

The.iii. Chapter.

at the laste, (an heart that goeth
two wayes shall not prosper:
and he that is froward of heart,
wyl euer be worse and worse.)

A wycked heart shall be laden
wth sorowes, and the vngodly
synner wyl heape one synne vpon
an other.

The counsaile of the proude
hath no healthe, for the plant of
synne shall be roted out of them.

The heart of hym that hath
vnderstandynge, shall perceyue
hygh thynges, and a good eare
wyl gladly hearken vnto wys-
dome.

An heart that is wyse & hath
vnderstandynge, wyl abstayne
from synnes, and increase in the
workes of ryghteousnes.

Water quencheth burnyng fyre: Ps. 40. a
* and mercy reconyleth synnes. Da. 4. a.

God hath respect vnto hym Mat. 5. a

C. ii.

that

Ecclesiasticus.

that is thankfull: he thynketh
vpon hym agaynste the tyme to
come: so that when he falleth, he
shal fynde a strong holde.

The.iiii. Chapter.

Wysdome teacheth to be mer-
cyfull & louyng vnto euery man,
what rewardc wysdome gyueth
them that loue her and scke her.

**De. 11. 8.
mat. 22. c**

My sonne * defraude not
the poore of hys almes,
and tourne not awaye
thyne eyes from hym that hath
nede. Despyse not an hungrye
soule, and despye not the poore in
hys necessite.

Greue not the hert of him that
is helpelesse, and withdraue not
the gyft from the nedefull.

Refuse not the prayer of one
that is in trouble, and turne not
awaye thy face from the neadye.
Cast not thyne eyes asyde from
th_e

The.iiii. Chapter.

the poore, that thou gyue hym
no occasion to speake euyl of the
For yf he complayne in the byt-
ternesse of his soule, hys prayer
shal be hearde: euen he that made
hym shal heare hym.

Be curteous vnto the compa-
nye of the poore, hūble thy soule
vnto the elder, and bowe downe
thy head to a man of worshyp.

Let it not greeue the to bowe
downe thyne eare vnto the poore,
but paye thy dette, and gyue him
a frendlye answer, & that wyth
mekenesse.

Deliver hym, that suffereth wrong
from the hande of the oppressour
and be not faynte hearted when
thou styrest in iudgement.

Be merciful vnto the father-
lesse as a father: and be in steade
of an husbande vnto theyre mo-
ther: so shalt thou be as an obe-

The.iii.

dient

Gen. 13. 6
Exo. 2. 6.

Ecclesiasticus.

Dient sonne of the hyghest, and
he shal loue the moze then thy mo
ther doeth. Wylsome breatheth
lyfe in to her chyldren, receyueth
theym that seke her, and wyl go
before them in the waye of ryght
teousnesse. He that loueth her, lo
ueth lyfe, and they that seke dili
gentlye, shall haue great ioye.

They that kepe her shal haue
the heritage of life: for where she
entreteth in, there is the blessinge
of God. They that honour her
shalbe the seruauntes of the ho
ly one: and they that loue her are
beloued of God.

Whoso gyueth eare vnto her,
shall iudge the hepythen: and he
that hath respect vnto her, shall
dwell safely.

He that beleueth her, shall haue
her in possession, and hys gene
ration shall endure, for when he
falleth

The.iiii. Chapter.

shalleth, she shal go wyth hym be-
fore all. Feare, dreade, and tem-
ptation shal she byng vpon hym
and trye hym in her doctrine, tyll
she haue so proued hym in hys
thoughtes, that he committe his
soule vnto her. Then shall she
stablyshe hym, bynge the ryghte
waye vnto hym, make hym a
glad man, shewe him her secretes
and heape vpon hym the treasu-
res of knowelcdege, vnderstan-
dyng and ryghteousnesse.

But yf he go wronge, she shall
forsake hym, and gyue hym ouer
into the handes of hys enemye.

* My sonne, make muche of
the tyme, eschue the thyng that
is euill † and for thy lyfe, shame
not to save the truth. For there
is a shame that byngeth synne,
and there is a shame that byng-
geth woꝛshyp and fauour.

The.iiii.

Ac

D
Eph. 5. 6

† mat. x. c

Ecclesiasticus.

Le. 19. d. * Accepte no person after thyne owne wyl, that thou be not confounded to thyne owne decaye.

Be not ashamed of thy neighbour in hys aduersitie, and kepe not backe thy counsell, when it maye do good, neyther hyde thy wysdome in her beautye. For in the tonge is wysdome knowen, so is vnderstandyng, knowledge and learnyng in the talkyng of the wyse, and stedfastnesse in the workes of ryghteousnes.

In no wyse speake agaynste the worde of truthe, but be ashamed of the lyes of thyne owne ignoraunce. Shame not to confesse thyne errour, and submytte not thy selfe vnto cuery man, by cause of synne.

Wythstande not the face of the myghtye, and stryue not agaynst the streame,

But

The. liii. Chapter.

But for the truthe stryue thou
vnto death: and God shall fyght
for the agaynst thyne enemies.

Be not hasty in thy tonge, ney
ther slacke and negligente in thy
woorkes. Be not as a Lyon in
thyne owne house, destroyinge
thy houtholde folkes, oppressing
them that are vnder the. * Lette Act. 20. 8.
not thyne hande be stretched out
to receyue, and shut, when thou
shuldest gyue.

The. v. Chapter.

Let no mā trust in his ryches
let no man leane vpon hys owne
power, no man despyse the merc-
cy, and long suffryng of God.

Trust not vnto thy riches Luc. 12. 8.
* and saye not: tushe, I Eccl. 11. 8.
haue ynough for my life.

For it shall not helpe in
the tyme of vengeance and tēp-
tation.

For

Ecclesiasticus.

Ecc. 7. b. Follow not the lust of thine own hearte in thy strengthe : and say not * tush, how shulde I, or who wyll caste me downe, bycause of my workes: for doutles god wil avenge it. And saye not, I haue comitted no sinnes, but what euell hath happened me: For the almighty is a pacient rewarder.

Ro. 7. a. * Because thy sinne is forgiven the, be not therfore wythout feare, neyther heape one sinne vpon an other.

Ecc. 21. a * And say not tush the mercy of the Lord is great, he shall forgue my synnes, be they

Ecc. 16 b neuer so many. * For lyke as he is mercifull, so goeth wrathe fro hym also, and hys indignation commeth downe vpon synners. Make no taryeng to turne vnto the Lord, and put not of from daye to daye, for todayne shall hys wrathe come, and in tyme of vengeance

The. v. Chapter.

vengeance, he shall destroye the.

* Trust not in wycked riches
for they shal not helpe in the day
of punishment and wrathe.

* Be not carped about to e-
uery wynde, and go not into eue-
ry waye: for so doeth the synner
that hath a double tongue.

(Stand easte in the waye of
the Lorde) be stedfast in thyne vn-
derstandyng, abyde by thy word,
and folowe the woorde of peace
and ryghteousnesse.

Be gentle to heare the worde
of God, that thou mayest vnder-
stande it, & make a true aunswere
wyth wysdome.

* Be swyfte to heare, but
slowe and paciente in gyuyng
aunswere.

If thou haue vnderstandynge
shape thy neyghbour an answer.
If no, laye thyne hand vpon thy
mouth

Ps. 10. 10

and. 11. a.

Eze. 7. b.

Hoph. 1. c.

Ieph. 4. a.

Col. 2. a.

Jaco. 1. b

Ecclesiasticus.

mouth, lest thou be trapped in
an vndiscrete worde, and so con-
founded.

Ecc. 4. d

* Honour and worshyp is in
a mannes wyse talkyng, but the
tongue of the vndiscrete is hys
owne destruction.

Luc. 19. d

* Be not a priuy accuser as long
as thou lyest, and vse no sleau-
dyng wyth thy tounge,

For shame and sorowe goeth
ouer the thefe, and an euill name
ouer hym that is double tongued:
but he that is a priue accuser of
other men shall be hated, enuyed,
and confounded.

So that thou iustifye smalle
and great alpe.

The. vi. Chapter.

Of true and false frendshyp,
An exhortation to hearken
vnto wysedome,

The. vi. Chapter.

Be not thy neyghbours enemye for thy frendes sake for who so is euill shalbe heyre of rebuke and dishonour, & whoso euer beareth enuye and a double tonge, offendeth.

* Be not proude in the deuyse of thyn owne vnderstandynge, least thy leaues wyther, and thy frute be destroyed, and so thou be leaste as a dyce tree.

For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scoyne of hys enemyes, (and bryngeth hym to the porcion of the vngodlye.)

* A swete worde multiplieth frendes, and pacifyeth them that be at variaunce, and a thankfull tonge wil be plentious in a good man. * Holde frendshyppe wyth manye : neuerthelesse, haue but one counsayler of a thousande.

Pro. 3. 3.
Eccl. 5. 2
Ro. 12. 6.

B
Pro. 15. 2
Eccl. 20. 6.

Eccl. 8. 1.

If

Ecclesiasticus.

Deu. 13. b. Yf thou gettest a frende, *proue

Ex. 23. b. hym fyrste, and be not hastye to

Mic. 7. a gyue hym credence. For some

Mat. 23. c man is a frende but for a tyme,
and wyl not abyde, in the daye
of trouble. And there is some
frende that turneth to ennimitie,
and taketh parte agaynst the:
and yf he knoweth any hurte by
the, he telleth it oute.

Eccl. 17. a

* Agayne, some frend is but a
companion at the table, and in þ
day of nede he continueth not.

But a sure frende wyl be vn-
to the, even as thyne owne selfe,
and deale faythfullye wyth thy
housholde folke.

If thou suffre trouble and
aduersitie, he is wyth the: and
hydeth not hym selfe from the.

Depart from thyne enemyes,
yea, and beware of thy fren-
des.

A fayth

The vi. Chapter.

A faythfull frende is a strong
defence: whoso fyndeth such one
fyndeth a noble treasure.

A faythful frend hath no peare,
the weyght of golde, and syluer
is not to be cōpared to the good-
nesse of hys faythe.

A faythfull frende is a medi-
cine of lyfe, and they that feare
the Lorde, shall fynde hym. Who
so feareth the Lorde shall prosper
with frendes, & as he is him selfe
so shall hys frende be also.

My sonne, receyue doctryne,
from thy youth vp: so shalt thou
fynde wysedome tyl thou be olde

Go to her as one that ploweth
and soweth, and wayte pacient-
lye for her good fruytes. * For Eccl. 15. D
thou shalt haue but lytle labour
in her worke, but thou shalt eat
of her frutes ryght soone.

How excedyng sharpe is wys-
dome

Ecclesiasticus.

Come to vnlearned men : an vn-
stedfast bodey wyll not remayne
in her.

Unto suche she is as it were
a touchestone, and he casteth her
from hym in al the haste: for wis-
dome is wyth hym but in name,
there be but few that haue know-
ledge of her (But wyth the that
know her, she abydeth euen vnto
the appearing of god.)

Do **G**yue eare (my sonne) receyue
my doctryne, and refuse not my
counsayl. Put thy foote into her
Mat. II. c. Iynkes, * and take her yoke vpo
thy necke: bowe downe thy shul-
der vnder her, beare her pacien-
ly and be not wery of her bādes.
Come vnto her with thy whole
heart, and kepe her wayes wyth
all thy power.

Seke after her, and she shal be
thy wed the: and when thou haste
her

The. vi. Chapter.

her not. For at the laste thou
shalt fynde rest in her, & that shall
be turned to thy great ioye. The
shall her fetters be a stronge des-
fence for the, and her yoke a glo-
rious rayment. For the beautie
of lyfe is in her, and her bandes
are the couplyng together of sal-
uation. Yea a glorious rayment
is it, thou shalt put it on: & the
same crowne of ioye shalt thou
were. My sonne, yf thou wilt
take hede, thou shalt haue vnder-
standyng: and yf thou wilt ap-
plye thy mynde, thou shalt be
wyle. If thou wilt bowe downe
thyne eare thou shalt receyue do-
ctrine and yf thou deelyte in hea-
ryng, thou shalt be wyle. Stande
with the multitude of suche el-
ders as haue vnderstanding, and
consente vnto theyr wysedome
with thyne heart: * that y mayest
hear

Eccles. 5. a

Ecclesiasticus.

hear al godly sermons, and that
the worthy sentences escape not.

And yf thou see a man of dis-
crete vnderstanding, get the sone
vnto hym, & let thy foote treade
vpon the steppes of his doyes.

Psalm, I, a.

Lette thy mynde be vpon the
commaundmentes of God, and
be earnestlye occupied in his la-
wes. So shall he stablyshe thy
herte, and gyue the wysedome at
thyne owne desyre.

The. vii. Chapter.

Many goodly lessons and do-
cumentes.

No euell, so shall there
no harme happen vnto
the. Depart away fro the
thing that is wicked and
no misfortune shall medle wyth
the: My son, sowe no euell thing-
es in the fowes of vnygtes
ousnes, so shalte þy not reape the
scuene

The. vii. Chapter.

Seuenfolde. Labour not vnto mā
for any lordship, * nether vnto þ
kyng for the seate of honour.
† Justify not thy selfe before god
(for he knoweth the hert) & desire
not to be reputed wise in the pre-
sence of the king. Make no laboꝝ
to be made a iudge, excepte it so
were that thou couldest mightely
put downe wyckednes. For if
thou shuldest stand in awe of the
presence of the mighty thou shul-
dest fayle in giuing of sentence.
Offende not in the multitude of
the citie, & put not thy selfe amōg
the people. * Wynde not. ii. synes
togiter, for in one sinne shalte
not thou be vnpunished. Hape
not tush, god will loke vpon the
multitude of my oblations, and
when I offre to the hyghest god,
he wyll accepte it.

Be not faynt herted when thou

U. ii,

ma

p20.25.a.

Job. 9. a

ps. 142. a.

Ecc. 7. c

Luc. 18. b

Ecc. 12. c.

B

Ecclesiasticus.

Eccel. 4. a makest thy prayer, neither flacke
in gyping of almesse. * Laugh
1. Re. 2. b no man to scoone in the heynenes
of hys soule, for God (whiche se-
eth all thynges) is he, * that can
bypnge downe, & set vp agayne.

Map. 1. b Accepte no leasynge agaynste
thy brother: neyther do the same
agaynste a frende. * Use not to
make anye maner of lye, for the
custome therof is not good.

mat. 6. b. Make not many wordes when
thou arte amonge the elders, *
and whē thou prayest make not
Ro. 12. b. moche bablyng. * Let no labo-
rious worke be tedious vnto the
neyther the husbandye whiche
the almyghty hath created.

Eccel. 5. a * Make not thy booste in the
multitude of thy wickednes, but
humble thy selfe, euē from thyne
isa. 66. b herte: & remembre that the wrath
shal not be longe in taryng, and
that

The.vii. Chapter.

* that the vengeaunce of the flesh
of the vngodly is a very fyre and
worme. * Gyue not ouer thy
frende for anye good, nor thy
faythfull brother for the beste
golde. Depart not from a dis-
crete & good woman that is fal-
len vnto the for thy portion in
the feare of the Lorde, for the
gyfte of her honestie is aboue
golde. * Where as thy seruaunt
worketh trulye, entrecte hym not
euell, nor the hyrclyng that is
faythfull vnto the. Loue a dis-
crete seruaunte as thync owne
soule, * defraude him not of his
libertie, neither leaue him a poore
man. * If thou haue cattayle,
loke well to them, and yf they
be for thy profyte kepe them.
* If thou haue sonnes, brynge
them vp in nurtour & learnynge
and holde them in awe from theyr

pro. 27. b

C

Leu. 19. e

Leu. 25. f

De. 25. a.

eccl. 30. a

cphe. 9. a

A.iii.

youth

Ecclesiasticus.

youth vp. If thou haue doughters, kepe theyr bodye, and shewe not thy face chearefully towarde them. Marry thy doughter, and so shalt thou pforme a waygh-
tic matter: but gyue her to a man of vnderstandynge. If thou haue a wyfe after thyne owne mynde, forsake her not (but con-
myt not thy selfe to the hateful.)

Ecccl. 3. a.

tob. 4. a.

D

* Honour thy father from thy whole herte, and forget not the sorrowfull trauayle that thy mother had with the Remēbre that thou wast borne thorow them, & how canst thou recōpence the things that they haue done for the? Feare the lord with all thy soule, and honour his ministers.

De. 12. c.

* Loue thy maker with all thy strength, & forsake not his seruantes. Feare the Lord wyth all thy soule, & honour his prestes.

Gyue

The. vii. Capiter.

Give theyr portion of the first **Lu. 18. 11**
frutes and encrease of the earth,
like as it is commaunded the: give
them the shulders and theyr ap-
pointed offringes & fyrstlynges.
* Reache thyne hande vnto the **Pro. 11. 17**
poore that God maye blesse the **mat. 19. 17**
with plentuousnesse. * Be liberal **luke. 6. 3**
vnto all men lyuyng. Yet lette **Gal. 6. 2**
not but do good euen to them
that are decayed. * Lette not them **Tob. 1. 17**
that wepe be wythout comferte, **Ro. 12. 15**
but muerne with such as mourne
¶ Let it not greue the to visite the **mat. 25. 1**
sycke: for that shall make the to
be beloued. Whatsoeuer thou
takest in hande, remembre the
ende, and thou shalt neuer do
amysse.

The. viii. Chapter.

He teacheth to beware of stypse,
to thynke scozne of noman, to
auoyde surctyshyp, to beware of

W. iiii.

byayns

Ecclesiasticus.

harmlesse and euyl people.

Mat. 5. c



Strype not with a mightie man, lest thou chaunce to fal into his handes.

eccle. 31. a

*** Make no variaunce wyth a ryche man, lest he hap: pen to bynge vp an harde quarrell agaynst the. * For golde and syluer hath vndone many a man: yea euē the hertes of kinges hath it made to fal. Strype not wyth a man that is ful of wordes, and laye no styckes vpon his spyc.**

Gal. 6. a.

2. cor. 2. b

Kepe no companie wyth the vnlearned, lest he gyue thy kynned an euyl repoyte. * Despyse not a man that turneth him selfe a waye from synne, and caste hym not in the teeth wythall: but remembre that we are fragile euery chone. * Thynke scoone of nomā in his olde age: for we waxe olde also

Leu. 19 g

The. viii. Chapter,

also. Be not glad of the death
of thyne enemye, but remembre
that we muste dye all the sorte of
vs and sayne wolde we come in
to ioye.) Despyse not the ser-
mons of such elders as haue vn-
derstandyng, but acquaynt thy
selfe with the wyse sentences of
them: for of them thou shalt
learne wysedome, & the doctrine
of vnderstandyng, & how to serue
great men wythout complaynt.

Ecc. 5. 6

Go not from the doctrine of
the elders, for they haue learned
it of the fathers. For of them
thou shalt learne vnderstanding
so that thou mayst make answer
in the tyme of neede.

Exynle not the coles of syn-
ners, lest thou be brent in the fy-
re flames of theyr synnes.

Resist not the face of the blas-
phemer, that he laye not wayte
for

Ecclesiasticus.

Ecc. 29. a. for thy mouth. Lende not vnto
hym that is myghtyer then thy
Pro. 6. a self: If thou lendest him count it
Ex. 17. c but lost. * Be not suretye aboue
20. a 27 b thy power: if thou be, the thinke
surelye to paye it. Go not to
lawe wyth the iudge, for he wyll
Gen. 4. b iudge accordyng to hys owne
honoure. Trauayle not by the
waye wylth him that is bzapnlesse
lest he do the euell: for he foloweth
his owne wylfulnesse, and
so shalt thou peryshe thorow his
Pro. 22. d. folye. * Strype not wyth hym
that is angry and cruell, and go
Esa. 3. a. not with him into the wildernes
for bloode is nothyng in hys
Ecc. 9. c. syghte, and where there is no
37. a. b. helpe, he shal murther the. Take
no counsell at foolcs, for they loue
nothyng, but the thynges that
please them selues. Make no
counsaille befoze a straunger, for
thou

The. ix. Chapter.

thou canst not tel what wil come
of it. * Open not thine hert vnto
to euey mā, lest he be vnthankes-
ful to the, and put the to reprofc.

Ecc. 5. 8

The. ix. Chapter.

How men shulde behaue them-
selues wyth theyr wyues : & how
olde frendshyppe ought not to be
broken. &c. Wyth manye othe-
r goodly lessons.

Not gelous ouer the
wyfe of thy bosome, that
she shewe not some shre-
wed poynt of wicked do-
ctrine vpon the. * Gyue not the
power of thy lyfe vnto a womā,
lest she come within thy strength
and so thou be confounded.

1st. 16. 1

Loke not vpon a womā that
is despyous of many men, lest
thou fall in her snares.

Ause not the cōpany of a wo-
man, that is a play er & daunser,
and

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Pro. 7. a & heare her not, * lest thou perishe
thorowe her entysyng. **Scholde**

Pro. 5. a. not a mayden, that thou be not
hurte in her beautie. * **Last** not
thy mynde vpon harlottes in a-
ny maner of thyng, lest thou des-
troy both thy selfe and thine he-
rytage. **Go** not about gaspyng
in euery lane of the cite, neyther
wandre thou abroad in the stret-
tes thereof. * **Turne** away thy
face fro a beutyfull woman and

Mat. 5. c loke not vpon the fayrenesse of
other. * **Many** men haue peris-
hed thorowe the beautie of wo-
men: for thorowe it the desyre is
kindled as it were a fyre.
Ec. 34. a
2. re. 11. a.
Jud. 10.
11. and, 12

An aduouterous womā shal
be troden vnder foote as myre, of
euery one that goeth by the way.

Many a mā wondering at the
beauty of a straunge woman,
hath bene caste out, for her wors-
des

The. ix. Chapter.

des kyndle as a fyre.) Dyt not
wyth an other mans wyfe by a-
ny meanes, lye not wyth her vpon
the bedde, make no wordes wyth
her at the wyne: lest thync herte
consente vnto her, and so thou
wyth thy blood fall into destruc-
tion. * Forake not an olde
frende: for the newe shall not be
lyke hym. A newe frende is newe
wyne: let hym be olde, and thou
shalt drynke him wyth pleasure.

Ecc. 6. 8.

Desyre not the honoure and
ryches of a sinner, for thou knowest
not what destruction is for
to come vpon hym. Delyte not
thou in the thyng that the vni-
godlye haue pleasure in: beyng
sure that the vngodly shall not be
accepted vntyl they graue.

Kepe the from the man that
hath power to slaye, so nedest
thou not to be afrayed of death.

And

Ecclesiasticus.

And yf thou comest vnto him,
make no faute, lest he happen to
take awaye thy lyfe. Remembre
that thou goest in the myddest of
the snares, and vpon the buls
wozkes of the citie. Beware of
thy neyghboure as nye as thou
eccle. 8. c. canste, * and medle wyth suche
and. 37. a as bewyse, & haue vnderstanding.

Lette iuste men be thy gastes,
lette thy myyth be in the feare of
De. 7. b. God, let the remembraunce of god
and. 11. c. be in thy mynde, * & lette all thy
talkynge be in the commaundes
mentes of the hyghest.

In the handes of the craftes
men shal the woꝝkes be commens
9. Re. 3. b ded, & so shal þ pꝛynces of the peo
ple in the wisedome of their tal
king. A man ful of woꝝdes is pe
rplous in his citie: and he that is
temerarious, and past shame in
hys talkynge, is to be abhoyred.
The

The. x. Chapter.

The. x. Chapter.

Of iudges and the rulers of the people. Howe pryde oughte to be eschued.

A Wylse iudge wyll ordre his people with discretio, and where a man of vnderstandyng beareth rule, there goeth it well. * As the iudge of the people is hym selfe, even so are hys officers, and loke what maner of man the ruler of the cite is, suche are they that dwell therein also. * An vnwylse kyng destruyeth hys people, but where they that be in authoritie are men of vnderstandyng, there the cite prospereth. The power of the erth is in the hande of God, and when his tyme is, he shall sette a profitable ruler vpon it.

p. 10. 29.

3. re. 12.

In the hande of God is the power of man, and vpon the scribes shall

Ecclesiasticus.

Leu. 19. c Shall he lape hys honoure.

* Remembre no wrong of thy
neighbour and medle thou wyth
no vnrightheous workes.

Pride is hatefull before God
and men, and all wyckednesse of
the hepythen is to be abhorred.

Jer. 27. a

Dan. 4. c

* Becaue of vnrightheous dea-
lyng, wronge, blasphemies, & dy-
uerse deceates, a realme shall be
translated from one people to an-
other. There is nothing worse
then a couetous man. What

B auaucest thou the. O thou erth
and ashes? There is not a more
wycked thyng, then to loue mo-
ney. And why? Suche one hath
his soule to sell: yet is he but fyl-
thy dounge whyle he lyueth.

And though the phisition show
hys helpe neuer so longe, yet in
cōclusion it goeth after this man-
ner: to daye a kynge, to morowe
dead

The .x. Chapter.

deade. For when a man dyeth, he is the prey of serpentes, beasts and wormes. The begynnyng of mans pryde, is to fal away from God: and why? his herte is gone from hys maker, for pryde is the originall of all synne. Who so taketh holde therof, shall be fylled wyth cursynges, and at the laste it shall ouerthrowe hym.

Therefore hath the lorde brought the congregation of the wycked to dishonour, and destroyed the vnto y end. ¶ God hath destroyed the seates of proude prynces, and set vp the meke in their stede

¶
Sap. 6. b
Luke. 1. d
14. b. 18. b

God hath wythered the rootes of the proude heathen, & planted the lowlye among them.

* God hath ouerthrowen the landes of the heathen, and destroyed them out of the grounde.

Ge. 19. 6,

He hath caused them to wither

away

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awaye, he hath broughte them to naught, and made the memoriall of them to casse from out of the earthe. (God hath destroyed the name of the proude, & lyft vp the name of the humble of mynde.)

Wydde was not made for man neyther wrathfulnesse for mens chyldren. The scde of mennic that feare God shalbe brought to honour, but the scde whiche transgresseth the comaundementes of the Lord, shal be shamed.

De that is ruler amonge brethren, is holden in honour among them, & regardeth suche as feare the Lord. The glory of the ryche of the honorable, & of the poore, is the feare of God.

Despyse not thou the iuste poore man, and magnify not the ryche vngodlye. Great is the iudge and myghtye in honour, yet

The .x. Chapter.

yet is there none greater then he **pro. 17. 8.**
that feareth God. * Unto the
seruaunt that is discrete, shall the
free doe seruyce. * He that is **2. re. 12. b.**
wyse and well nourished, wylle
not grudge whē he is reformed,
and an ignorant body shall not
come to honour. Be not proude
to do thy worke and dispayre not
in tyme of aduersitie.

* Better is he that laboureth **pro. 12. b.**
& hath plentifousnesse of al thynges,
then he that is gorgeous, &
wanteth breade.

My sonne, keepe thy soule in
meekenes, and gyue her, her due ho
nour. **C**

Who shall iustifye hym, that
synneth agaynst hym selfe?

Who wylle honour hym, that
dishonoureth hys owne lyfe.

The poore is honoured for his
faythefulnesse and trouthe, but
£.ii. the

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the ryche is had in reputation by
cause of hys goodes.

He that ordyeth hym selfe honestlye in pouertye, howe muche more shal he behaue hym selfe honestlye in rychesse? And whoso ordyeth hym selfe vnhonestlye in riches, howe muche more shal he behaue hym selfe dishonestlye in pouertye.

The .xi. Chapter.

Many good instructions.

A
Ge. 14. f.
Dan. 6. a.

The wisdom of hym that is brought low, shal lyft vp his head, & shall make hym to syt among greate men. Commende not a manne in his beauty, neyther despyse a mā in his vtter appearaunce.

The Bee is but a small beast amonge the fowles, yet is her frute exccadynge swete. Be not proude of thy raymēt, and exalte
not

The. xi. Chapter.

not thy selfe in the daye of thyne
honoure: for the woorkes of the
hyghest onely are wonderful: yea
glorious, secretc, and vnknown
are his woorkes. * Many tyraun-
tes haue bene fayne to syt downe
vpon the earth, and the vnykely
hath woꝛne the crowne. Many
myghtye men haue bene brought
lowe, and the honourable haue
ben deliuered into other mennes
handes. * Condemne no man be-
foze thou haue tryed out the mat-
ter: and when thou hast made in-
quisition, then refoꝛme righte-
ously. † Gꝛue no sentence befoze
thou hast hearde the cause, but
fyꝛst let men tell out theyꝛ tales.

Stꝛyue not for a matter that
toucheth not thy selfe, and stand
not in the iudgement of sinners.
* My sōne, medle not with ma-
ny matters, * and yf thou wylte

Æ. iiii.

be

1. re. 15. f.
1. Thet. 6.

De. 13. b.
and. 17. b
Jof. 7. c.
and. 22. c

pro. 18. b.

B

mat. 19. c
1. Ti. 6. b

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Pro. 10. c. Be ryche, thou shalt not be vngyltye: and though thou followe after, yet shalt thou not get it: and though thou runnest thy waye afore, yet shalt thou not escape. * There is some man that laboureth, and the more he wearyeth hym selfe, the lesse he hath.

Job. 42. c. Agayne, some man is flouthfull, hath nede of helpe, wanteth strength, and hath great poverty, and goddes eye loketh vpon hym to good, setteth hym vp from his lowe estate, * and lyfteth vp his head: so that many menne maruaile of hym, and gyue honoure vnto God. * Prosperitie and

Job. 1. c.
Eze. 28. a. aduersitie lyf: and death, povertye & ryches come all of the Lorde. Wylsome, nourtour & knowledge of the lawe, are wyth god.

Loue, and the wayes of the good, are wyth hym.

Errour

The .xi. Chapter.

Erroure and darckenesse are made for synners: and they that exalt the selues waxe olde in euil.

The gyfte of God remaineth for þe ryghteous, & hys good wyll that g yue prosperitie for ever.

Some man is ryche by luyng nygardlyc, and that is the porcion of hys rewarde, in that he sayth: *nowe haue I gotten rest and now wyll I eate and drinke of my goodes my selfe alone.

And yet he cōsidereth not, that the tyme draweth nyghe, that he must leaue al these thynges vnto other men, and dye hym selfe.

Standethou fast in thy conuenaunt, & excercyse thy selfe therein, and remaine in the worke vnto thy age. Continue not in the workes of synners: but put thy trust in God, & abyde in thine estate. For it is but an easy thyng

¶.iiii.

in

Luc. 12. 6

Ecclesiasticus.

In the syghte of God, to make a
pooze man ryche, and that soden-
lye. The blessinge of God ha-
steth to the rewarde of the righ-
teous, & maketh his fruytes sone
to floureshe and prosper.

eccl. 16. c. Saye not: what helpeth it me?
& what shall I haue the whyle?
Agayne, say not: I haue ynough
howe canne I want? * When
thou arte in welfare, forget not
aduersitie: and whē it goeth not
well wyth the, haue a good hope
that it shall be better. For it is
but a small thyng vnto GOD,
in the daye of deathe to rewarde
euery manne accordynge to hys
wayes. The aduersitie of an
houre maketh one to forgette all
pleasure, and when a man dyeth
hys workes are discouered.

Prayse no body before his deth
for a man shall be known in hys
chil-

The. xii. Chapter.

chylde. Byng not every man into thyne house, for the deceptful layeth wayte diuerslye. Lyke as a partryche in a maunde, so is the heart of the proude, & lyke as a spyce that loketh vpon the fall of hys neyghbour. For he turneth good vnto cypell, and sclaūdereth the chosen. Of one sparke is made a great fyre and an vngodly man layeth wayte for bloud.

Beware of the deceptfull, for he ymagineth wicked thinges, to byng the to a perpetual shame.

If thou takest an aleaunte vnto the, he shall destroye the in disquietnesse, and dyspue the fro thyne owne wayes.

The. xii. Chapter.

Howe, and to whome, a man shulde do good.

When thou wylte do good, knowe to whome y doest it

Ecclesiasticus.

Gal. 5. 6. it & so shalte thou be greatly thank-
1. Ti. 5. a ked for thy benefites. * Do good
to the ryghteous, and thou shalt
synde great rewarde: though not
of hym, yet (no doubt) the Lorde
hym selfe shall rewarde the.

He standeth not in a good case
that is alwaye occupied in euyl,
and gyueth no almesse. For the
hvest hateth the synners, & hath
mercy vpon them that shewe the
workes of repentaunce.

Geue thou vnto suche as feare
god, and receyue not a sinner.

As for the vngodlye and syn-
ners, he shall recompence venge-
aunce vnto them, and kepe them
to the day of wraathe. Gyue thou
vnto the good, and receyue not
the synner: do wel vnto him that
is lowlye, but gyue not vnto the
vngodlye. Let not thy breade be
gyuen hym, that he be not might-
tyer

The .xii. Chapter.

Ever then thy selfe therein. For
so shalt thou receyve twyse as
much euyl, in all the good that
thou doest vnto hym. And why?
the hyghest hateth sinners, & shall
rewarde vengeaunce vnto the vns
godlye. In prosperitie a frende
shall not be knownen, and in ad
uersity an enemy shall not be hyd.

For when a man is in welth he
greueth his enemies: but in heuy
nesse & trouble a man shall knowe
his frende. Truste neuer thyne
enemye, for lyke as an yron rus
teth, so doth his wyckednes.

And thoughe he make muche
crouchyng and knelyng, yet kepe
wel thy mynde, & beware of hym.

Set hym not by the, neyther
let hym sytte at thy ryght hande:
least he turne hym, gette into thy
place: take thy roune, & seeke thy
seate, & so thou at the last rememb
re

Ecclesiasticus.

E he my wordes, and be pycked
at my sayinges. * Wynde not
eccle. 7. a two synnes togyther, for there
and. 21. a shall not one be unpunished.

Who wyll haue pitie of the
charmer, that is stynged of the
serpente, or of all suche as come
nyghe the beastes. Euen so is it
with him that kepeth compayne
with a wicked man, and lappeth
hym selfe in hys synnes. For a
season wyll he abyde with the,
but if thou stūble, he tarieth not.

Je. 41. b. * An enemye is swete in hys
lyppes, he cā make many wordes
and speake many good thinges:
Yea, he can wepe with his eyes.

But in his heart, he ymagineth
howe to throw the into the pyt:
* yf he maye fynde opportunitie,
he wyll not be satisfyed wyth
blood. If aduersitie come vpon
the, thou shalt fynde hym there
fyrst

The. xlii. Chapter.

fyfte: and though he pretende to helpe the, yet shall he vndermyne the. He shall shake his head, and clappe his handes ouer the for very gladnes, and whyle he maketh many wordes, he shall disguise hys countenaunce.

The. xlii. Chapter.

Howe the poore shoulde kepe hym selfe from the ryche.

Who so toucheth pytche, shall be defyled wythall: * and he that is famylyar wyth the proude, shal clothe hym selfe with pryde. He taketh a burden vpon hym, that accompanyet h a more honourable man than hym selfe. Therefore kepe not familiaritic with one that is rycher then thy selfe.

Deu. 7. 8

eccle. 9. 8,

Howe agre the kettle and the pottle togyther: for yf the one be smitten agaynst the other, it shal be

Ecclesiasticus.

be brooken. The ryche dealeth
vnrightheouslye, and thycatcheth
wythall: the poore beyng oppres-
sed and wrongfullye dealt with-
all, suffereth scarcenesse, and gy-
ueth fayne woordes. If thou be
for hys profyte, he vscth the, but
yf thou haue nothyng, he shall
forsake the. As long as thou
hast anye thyng of thyne owne,
he shall be a good felowe with the
Yea he shall make the a bare man
and not be soye for the.

If he haue nede of the, he shall
defraude the, and (with a pryncyple
mocke) shall he put the in an hope
and gyue the all good woordes,
and saye: what lackest thou.

Thus shall he shame the in hys
meate, vntyll he haue supped the
cleane vp twyse or thryse, & at the
last shall he laugh the to scoyne.

Afterward, when he seeth that
thou

The xxiii. Chapter.

thou hast nothyng, he shall for-
sake the, & shake his head at the.

Humble thy selfe vnto God,
and abyde hys handes.

Beware that thou be not de-
ceyued and brought down in thy **B**
simplesnes. (Be not to humble in
thy wysedom, lest when thou art
brought lowe, thou be deceyued
thorowe folyshnesse.) If thou
be called of a myghty mā, absent
thy selfe, so shal he cal the to hym
the more ofte. Preace not thou
vnto him that thou be not shutte
oute: but goe thou not farre of,
lest he forget the. Withdrow not
thy selfe from hys speche, but be-
leue not his many wordes.

For wyth much cōmunication
shal he tempt the (& with a pryce
mocke) shal he question of thy
secretes. The vnnmercifull mynde
of his shal marke thy wordes, he
shall

Ecclesiasticus.

Shall not spare to do the hurte, &
to put the in prisō. Beware, and
take good heede to thy selfe, for
thou walkest in peryll of thy
ouerthrowyng. (Howe when
thou hearest hys woordes, make
the as thoughe thou were in a
dreame, and wake vp. Loue God
al thy lyfe longe, & call vpon him
in thy nede) Euery beast loueth
his lyke, euen so let euery manne
loue his neyghbour. All flesh wyl
resort to theyr lyke, & euery man
wyl kepe cōpany with suche as
he is hym selfe.

But as the wolfe agreeth with
the lambe, so doth the vngodlye
wyth the ryghteous.

2. to. 6. c. What felowshyppe shulde an
holy man haue wyth a dogge?

Howe can the ryche and the
pooze agree together? The wilde
Ass is the Lyons praye in the
wylde

The. xlii. Capiter.

wylbernesse: euen so are pooze
men the meate of the ryche. Lyke
as the proude maye not awaye
wyth lowlynnesse: euen so doeth
the ryche abhoze the pooze.

If a ryche man fall, his frendes
set him vp agayne: but when the
poze falleth, his frendes forsake
hym. If a ryche man fal into an
errour he hath many helpers: he
speaketh proude wordes: yet me
iustify hym. But yf a pooze man
go wronge, he is punysshed: yea,
though he speake wysely, yet can
it haue no place, when the ryche
man speaketh, every bodye hol- **D**
deth his tonge: and loke what he
sayth, they prayse it vnto þe clou
des. But yf the poze man speake,
they saye: what felowe is this?
and yf he do amysse, they shall de-
stroye hym. Ryche are good,
vnto hym that hath no synne in

y

his

Sapientia.

his conscience : and pouertye is
a wycked thing in the mouth of
the vngodlye.

The hert of man chaungeth
his countenaunce, whether it be
in good oꝛ exyl. A chearcful cou-
tenaunce is a token of a good
herte, foꝛ els it is an harde thing
to knowe the thought.

The.iiii. Chapter.

The vnfaithfulnesse and wis-
kednesse of ryche nygardes. An
exhortation to doo good, and to
cleaue vnto wysdome.

A
Ec. 19. a.
and. 25. b
Iaco. 3. a

Blessed is the mā that hath
not fallen with the worde
of his mouth, and is not
pricked with the cōscience
of synne.

Happy is he that hath had
no heupnesse in his mynde, and
is not fallen from his hope.

It becommeth not a couetous
man

The.xliii.Chapter.

man and a nygarde to be ryche:
and what shoulde a nygarde doo
wyth golde?

He that with al his carefulnesse
heapeth togyther vnyghtously,
gathereth for other folkes, and
an other man shall make good
cheare with his goodes.

He that is wycked vnto hym
selfe, how shulde he do good vn-
to other men?

How can suche one haue a-
ny pleasure of his goodes?

There is nothyng worse, tha
when one disfaouureth him selfe
and this is a rewarde of his wic-
kednesse.

If he do any good, he doeth it
not knowing therof and against
hys wyll: and at the last declarcth
his vngraciousnesse. A nygarde
hath a wycked eye, he turneth a-
wayne his face, and despyseth his

Y,ii.

owne

Ecclesiasticus.

pio. 27. c. owne soule. * A couetous mans
Eccle. 1. a eye hath neuer ynough in the por-
cyon of wyckednesse, vntyll the
tyme that he wyther awaye, and
haue lost his owne soule.

B

A wycked eye spareth breed,
and there is scarcenesse vpon hys
table.

My sonne, doo good to thy
selfe of that thou hast, and gyue
the Lorde his due offerynges.

Remember that death taryeth
not, and how that the couenaunt
of the graue is shewed vnto the:
(for the couenaunt of this worlde
Eccle. 4. a shall dye the death) * Do good
Cob. 4 b vnto thy frende before thou dye,
Lu. 17. b. and accordynge to thy abilitie
reache out thyne hand, and gyue
vnto the poore: Be not disap-
pointed of the good daye, and
lette not the porcion of the good
daye ouerpasse the.

Shalt

The. xiii. Chapter.

Shalt thou not leaue thy tra-
uayles and labours vnto other
men: In the dcuydyng of thy he-
ritage gyue and take and sancti-
fye thy soule. Worke thou rygh-
tousnesse befoze thy death, for in
hell there is no meate to fynde.

* All flesh shall fade away lyke
grasse, and lyke a floureschyng **Es. 40. b**
leafe in a grene tree: Some grow **I. Ps. 1. d**
some are cast downe: Euen so is **Iaco. 1. b**
the generation of flesh & bloude,
one cometh to an ende, an other
is borne. All transitory thinges
shal fayle at the last, & the worke
thereof shall go wythall. **E**uery
chosen worke shall be iustified,
and he that medleth with al shall
haue honour therein.

Blessed is the man that kepeth
hym in wysdome, and exerceyth
hym selfe in vnderstandyng, and
wyth discretion he shall thynke
y. iii. vpon

Ecclesiasticus.

Upon the forknowledge of god.

**Which consydreth the wayes
of wysdome in his hert, hath vn-
derstādyng in her secretes, goeth
after her (as one that seketh her
out) and cōtinucth in her wayes.**

**He loketh in at her windowes,
and herkeneth at her doores.**

**He taketh his rest besyde her
house, and fasteneth his stake in
her walles.**

**He shall pytche his tente nye
vnto her hande, and in her tente
shall good thynges rest for euer-
more.**

**He shal set his chyldren vnder
her coucryng, and shal dwell vn-
der her braunches.**

**Under her coucrynge shall he
be defended from the heate, and
in glorie shall he rest.**

The.xv.Chapter.

The

The. xv. Chapter.

The profyte that commeth of
the feare of God and wysdome.
whiche the wycked wyll not re-
ceyue.

He that feareth God wyll
do good: and whoso ke-
peth the lawe, shall ob-
tayne wysdome.

As an honourable mother,
shall she mete hym, and as a vir-
gin shall she receyue hym.

* With the breed of lyfe and mat. 4. a
vnderstanding shall she fede him,
and * gyue him the water of the Joh. 4. b
wholsome wysdome to drynke.

If he be constaunte in her,
he shall not be moued: and yf he
holde hym fast by her, he shall not
come to confusyon.

She shall brynge hym to ho-
nour amonge hys neyghbours,
and in the myddest of the congre-
gation shall she open his mouth.

Y. iiii.

with

Ecclesiasticus.

With the spirit of wisedome
and vnderstandynge shall she fyll
hym, and cloth hym with the gar
ment of glorie. She shall heape
the treasure of myrthe and ioye
vpon hym, and gyue hym an e-
uerlastyng name to heritage.

Foolyshe men wyll take holde
vpon her, but suche as haue vn-
derstandynge wyll mete her: for
she is farre from pryde and dis-
ceyte. Men that go about wyth
lyes, wyll not remembre her (but
men of truthe shall be founde in
her, euen vnto the beholdynge of
God. Praise is not semelye in
the mouth of the vngodly, for he
is not sent of the Lorde.

For of God commeth wyses-
dome, and the praise shall stande
by the wysedome of God, & shall
be plenteous in a faytfull mouth
and the Lorde shall gyue her vnto
to

The .xv. Chapter.

to hym. Saye not thou: it is the **B**
Lords faulte that I am gone by
for thou shalt not do the thyng
that God hateth. Say not thou
he hath caused me to go wrong,
for he hath no neade of the vn-
godly. God hateth all abhomi-
nacion of erreure, and they that
feare God wyl loue none suche. **Gen. 1. 16.**

* God made man from the be-
gynnyng, and lefte hym in the
hande of his counsaile.

He gaue hym hys commaunde-
mentes & preceptes: yf thou wylt **C**
obserue the commaundementes,
and kepe acceptable faithfulnessse
for ever, they shall preserve the.

* He hath set water and fyre be- **Jer. 21. 6**
fore the, reache out thyn hand
vnto whiche thou wylt.

Before man is lyfe and death,
good and euill, like what he ly-
keth shalbe gyuen hym.

For

Ecclesiasticus.

For the wysedome is greate
and myghtye in power, and he
holdeth all men continually.

Psa. 33. b. * The eyes of the Lorde are vps
them that feare him, and he knoweth
all the workes of man.

He hath comaunded no man
to do vngodlye, neyther hath he
gyuen anye man leaue to synne:
for he despyeth no multitude of
vnfaythfull & vnprofytable chyl-
dren.

The .xvi. Chapter.

The multitude of euyll chyl-
dren is not good, for the grace
of God is not among the vngods-
ly. The pacience, mercy, and wis-
dome of God.

A Delyte not thou in the
multitude of vngodlye
chylde, and haue no ple-
sure in them yf they feare
not God,

Truste

The .xv. Chapter.

Trust not thou to theyr lyfe,
and regarde not theyr labours:
for one sonne that feareth God,
is better then a thousand vn-
godly. And better it is for a man
to dye without chylde, then to
leauē behynde hym suche chylde
as are vngodly. For by one that
hath vnderstandyng, may a hole
citty be vpholden: but thoughe
the vngodly be many, yet shall it
be wasted thoro we them.

Manye suche thynges hath
myne eye sene and greater thyng-
es then these haue I herde with
myne eares. * In the congrega-
tion of the vngodly shall a fyre
burne, and amonge unfaithfull
people shal the wrath be kyndled.

* The olde glaunces optayned
no grace for theyr synnes, which
were destroyed, trustyng to their
owne strength,

Ecc. 1. 1.

Gen. 6. 8

Reys

Ecclesiasticus.

Gen. 19 c **Ne**ither spared he them, among
whome Loth was a straunger:
* but smote them, and abhorred
them because of the pryde of their
wordes. He had no pitye vpon
them, but destroyed al the people
that were so stoute in synne.

Num. 14. c
and. 26. f * And for so moche as he py-
tied not the syxe hundred thou-
sande that gathered them selues
to gyther in the hardnes of their
hert: it were maruayle of one be-
inge hardnecked shulde be free.

Eccle. 5 a * For mercy and wrath is with
hym, he is both myghtye to for-
gyue & to poure out displeasure.
Lyke as his mercy is great, euen
so is hys punysshmente also, he
iudgeth a man accordyng to his
workes The vngodlye shall not
escape in his spoyle, and the long
paciēce of him that sheweth mer-
cy, shall not hyde behynde.

The .xv. Chapter.

All mercye shall make place
vnto euery mā accordyng to the
preseruyng of hys woorkes, (and
after the vnderstandyng of hys
pylgrimage.)

Haye not thou, I wylle hyde
my selfe from god, for who wyl
thinke vpon me frō aboue I shal
not be knowen in so greatte an
heape of people: for what is my
soule among so many creatures?

Beholde, the heauen ye the hea-
uen of heauens, the depc, the earth
and al that therin is, shalbe mo-
ued at his ptesence: the mountay-
nes, the hylles, and the foundati-
ons of the earth, shall make for
feare when God vyliteth them.

These thynges doth no hert
vnderstande, but he vnderstand-
eth euerie herte, and who vn-
derstandeth hys wayes.

No man seeth his stoyne, and
the

Ecclesiasticus.

the mooste parte of his workes
are secreete. Who wyl declare the
workes of his ryghtousnesse?

D O: who shalbe able to abyde
them: for the couenaunt is farre
from some, and the tryinge oute
of men, is the fulfylling.

He that is humble of herte,
thynketh vpon suche thynges:
but an vnwyse and an errony-
ous man casteth his mynde vnto
foolyshe thynges.

My sonne, hearken thou vnto
me, and learne vnderstandyng,
& marke my wordes with thyn
herte: I wyl gyue the a sure do-
ctryne, and playnelye shall I en-
structe the.

God hath set hys workes in
good ordre from the begynnyng,
and parte of them hath he sun-
dred from the other.

He hath garnished his wor-
kes

The.xvi.Chapiter.

kes from euerlastyng, and they
begynnynges accordyng to their
generations. None of them lyn-
dereth an other, neyther was a-
ny of them disobedient vnto his
worde. After this God looked vs
pon the earth, and fylled it with
his goodes. With all maner of
lyuyng beastes hath he couered
the grounde, and they all shalbe
turned vnto earth agayne.

The.xvii.Chapiter.

Howc God made man, en-
ducd hym with gyftes, openyng
hys wyll and lawe vnto hym:but
chose Israel out of all people.

God * dyd shape man of A-
the earth, and tourned Gen.i.d,
hym vnto earth agayne.

He gaue hym the nū-
ber of the dayes, and certayne
tyme

Ecclesiasticus.

tyme: yea and gaue to hym power of the thinges that are vpon the earth. He clothed hym wyth strength, and made him after his owne lyknesse. He made all

fleshe to stande in awe of hym, so that he had the dominion of all beastes and soules. He made oute of hym an helper lyke vnto

Gen. 2.1. hym selfe, * & gaue them discretion and tonge, eyes and eares and an hert to vnderstande and fylled them with instruction and vnderstandynge.

He created for them also the knowledge of the spyrite, fylled theyr herte with vnderstandynge and shewed them good and euil.

He set hys eyes vpon theyr hertes, declaring vnto them his great and noble workes: (þ they shuld prayse his holy name together, reioyse of his wonders, and be

The. xvi. Chapter.

be tellyng of his noble actes.)

Ex. 20. 8.

* Besydes this he gaue the instructiō, and the lawe of lyfe for an heritage. He made an cuerla-

Deut. 4. 5

and. 9.

stynge couenaunt with them, and shewed them his ryghtousnesse and iugementes. They sawe hys gloire with their eyes & theyr eares hearde the voyce of his maiestye. And he sayde vnto them, beware of al vneyghteous thynges. He gaue euery man also a cō

13

maundemente concernynge hys neyghboure. Theyr wayes are cuer befoze him, & are not hyd fro his eyes. ¶ He hath set a rule vpo euery ppeople: ¶ but Israel is the Lordes portiō. All theyr workes are as the sōne i the sight of god, and his eyes are alwaye lokynge vpo their wayes. All their vnrigh- teousnes are manifest vnto hym, & al their wickednesse are opē in

Ro. 13. 8.

Deu. 4. c

and. 10. c.

Ma. i.

his

Ecclesiasticus.

Ec. 29. b. his syghie. * The mercy that a mā sheweth, is as it were a purse with him, and a mans good dede p̄serueth him as the apple of an eye. *

Ma. 25. c At the last shall he awake, and reward eury man vpon his heade as he hath deserued: and shall turne them together into the nethermoste partes of the yearth.

Act. 13. b. * But vnto thē that wyl repent he hath gyuē the way of ryghteousnes. As for suche as be wake he cōforteth thē, suffereth them, & sendeth thē the porcion of the beritic. O turne the vnto the Lord forsake thy synnes, make thy prayer before the Lord, do the lesse offence, tourne agayne vnto the Lord, forsake thyne vnrigh- teousnesse, be an vtter enemye to abomination, (learne to knowe the ryghteousnes and iudgements of God, stande in the porcion that

The .xviii. Chapter,

that is set forth for the, and in the
prayer of the most hygh God.)

(Go into the porcion of the holy
worlde with suche as be lyuyng,
and gyue thanks vnto God)

* Who wyl prayse the Lorde
in the hell?

L
psal. 6. a.
clsa. 38. d.

Abyde not thou in the error of
the vngodly, but gyue hym than-
kes befoze death. As for the dead,
thankfulnesse perysheth from
him as nothyng. Gyue thou
thanks in thy lyfe : Yea, whyle
thou arte lyuyng & whole, shalte
thou gyue thanks, and prayse
God, and reioyce in his mercye.

O howe greate is the louynge
kyndnesse of the Lorde, and hys
mercypulle goodnesse vnto suche
as turne vnto hym?

For all thynges maye not be in
man, & why? the sonne of man is
not imortall, & he hath pleasure

Ma. ii. in the

Ecclesiasticus.

In the vanitie of wychednesse.
What is more clere the þ sunne?
yet shal it fayle: or what is more
wyched the thing that fleshe
& bloude hath ymagyned? & that
same shalbe reproued. The Lorde
sceth the power of the hyc heauē,
and that all men are but carthe &
ashes. ¶ The. xviii. Chapter.
¶ The wysdome of god, & ordie
of his workes, which no mā may
cōprehend. The dayes of mā are
shorte. God suffreth longe, rebu-
keth and teacheth al such as wyl
receyue nurtour.

Gen. I. a. ¶ **H**e that lyueth for euer:
more * made al thynges
together. God onely is
rightous, & remaineth a
victorious kynge for euer.

psa. cv. a * Who shall be able to expresse
Ec. 43. d the workes of hym? Who hath
sought out the ground of his no-
ble

The. xliii. Chapter.

ble actea? Who shall declare the
power of his greatnes? Or who
wyl take vpon hym to tel out hys
mercy? Als for the wonderous
workes of the Lorde, there maye
nothing be taken from them, no-
thing maye be put vnto the, ney-
ther may the grounde of them be
found out. But when a man hath
done hys best, he muste begyn a-
gayne: & when he thynketh to be
come to an ende, he muste goo a-
gayne to his labour. What is
man: wherto is he worth? what
good or euyl can he do? * Yf the
nūbre of a mā's dayes be almoost
an hūdred yere, it is muche.

Lyke as the droppes of the rayn
are vnto the sea, and as a grauel
stone is in cōparison of the sāde:
* so are these fewe yeaeres to the
dayes cucrlastyng. Therfore is
the Lorde pacient with them, and

¶ A. iii. pow

ps. 439.

2. pet. 3.1

Ecclesiasticus.

Gen. 6. A poureth out hys mercy vpon the

* He sawe and perceyued the
thoughtes and ymaginacions of
theyr hearte, that they were euill
therfore heaped he vp his mercy-
ful goodnesse vpon them & shewed
them the waye of ryghteousnesse.

The mercye that a manne hath
teacheth to hys neyghboure: but
the mercye of God, is vpon all
fleshe. He chasteneth, he tea-
cheth and nourtureth, yea euen
as a shepheard tourneth agayne
hys flocke, so doth he al the, that
receyue chastenyng, nourtour and
Ec. 66. doctrine. * Mercyfull is he vnto
theym that stande in awe of hys
iudgementes.

My sonne, when thou dost good
make no grudgyng at it, & what
so, euer thou gyuest, speake no di-
scourteable wordes.

Shall not the dewe coole thy
heate re

The xlviii. Chapter.

heate: Euen so is a worde better
then a gyfte. * Is not a frendlye
worde a good honest gyfte: but a
gracious man gyueth the bothe.

pro. 15. a.
1. 25. c.

* A foole shall cast a man in the
teeth, & that roughly: and a gyfte
of the nygarde, putteth oute the
eyes. Get the ryghteousnesse,
before thou come to iudgement,
learn before thou speake, and go
to phispeke or euer thou be sycke
* Exampne and iudge thy selfe,
before the iudgement come, and
so shalt thou fynde grace in the
syght of God.

Ec. 41. b.

1. cor. 11. d

Humble thy selfe afore thou be
sycke, and in tyme of thy disease
shewe thy conuersation.

* Let not to praye alwaye, and
stande not in feare to be recour-
med vnto death: for the rewarde
of god endureth for euer.

luc. 18. a.
2. the. 5. c

Before thou prayest, prepare
thy

Ma. iiii.

Ecclesiasticus.

Ecc, II, d

thy soule, and be not as one that
tempteth God. Thinke vpon the
wraatheful indignacion that shall
be at the ende, and the houre of
vengeaunce, when he shal turne
awaye his face: * whē thou hast
ynough, remēbre the tyme of hū-
gre: and when thou arte ryche,
thinke vpon the tyme of pouerty
and scarcnesse. From the mor-
nyng vntyl the evening the tyme
is chaunged, & all suche thynges
are soone done i the syght of god

A wyse man feareth God in al
thynges & in the dayes of trans-
gression he kepeth hym self from
synne. A discrete man hath plea-
sure in wysedom, and he that fin-
deth her, maketh muche of her.

They that haue had vnderstan-
dyng, haue dealt wysely in wordes,
haue vnderstand the truthe,
and rightousnes, & haue sought
out

The. xlii. Chapter.

out wyse sentences & iudgements. * folowe not thy lustes, but turne the from thyne owne will: For yf thou gyuest thy soule her desyres, it shall make thyne enemies to laugh the to scoone.

Take not thy pleasure in great voluptuousnesse, and medle not to muche wythall. Make not to great chere of the thyng þ thou hast wonne by aduauntage: least thou fall into pouertie, and haue nothing in thy purse, (& so shalte þ be enuyous vnto thyne owne lyfe.

The. xix. Chapter.

Many good lessons of wysdome.

A labourynge man that is giuen to dronkenesse, shall not be ryche, and he that maketh not muche of smal thynges, shall fall by lytle and lytle.

* Wyne & women make wyse men

**Ro. 6. b.
and, 13. b**

B

**Ge. 19. g.
3. cc. 12. a.**

Ecclesiasticus.

men kennagates, and put men of
vnderstanding to reprove: and he
that accompanyeth aduouters,
shall become a wycked man.

Ios. 22. c

Mothtes and wormes shall haue
hym to heritage: yea he shall be
set vp to a greater example, & his
soule shall be rooted oute of the
nūbre. * He that is hasty to giue
credēce, is lyght mynded, & shall be
mynyshted (& he that offendeth a-
gaynst his owne soule, shall be ha-
ted the more.) Whoso reioyseth
in wyckednesse shall be punysht
he that hateth to be reformed,
his lyfe shall be shortened: and he
that abhorreth babbling of wo-
des, quencheth wyckednesse.

13

He that offendeth agaynst hys
owne soule, shall repent it: and he
that reioyseth in wyckednes shall
be punysht.

Eccl. 42. a

* Rehearse not a wicked & chur-
lyche

The. xix. Chapter.

ly th word twyse, & thou shalt not
be hyndred. Shewe not thy secre-
tes neyther to frende nor fo: and
yf thou hast offended, tell it not
out. For he shall herken vnto the
and marke the: and when he syn-
deth oportunitie, he shall hate the
* Yf thou hast hearde a woorde
agaynst thy neyghboure, let it be
dead within the: and be sure thou
shalt haue no harme therby.

Ecc. 22. 9
and. 27. 5

A foole trauayleth wpth a word,
lyke as a woman that is payned
with bearyng of chylde. Lyke as
an arrowe shot in a dogges thye
so is a woode in a fooles hearte.
* Tell thy frende hys faulte, lest
he be ignorant, and saye: I haue
not done it, or yf he haue done it
that he do it no more. Reproue
thy neyghboure that he kepe his
tongue: and yf he haue spoken,
that he saye it no more.

Leu. 19. 17
mat. 28. 15

Tell

Ecclesiasticus.

Tell thy neyghboure hys faulte
for oft tymes an offence is made
and gye not credence to euery
worde. A man falleth somtyme
with his tonge but not with hys
Eccl. 14. c. wyl. * For what is he that hath
and. 25. b not offended in hys tonge?
Iaco. 3. a Gye thy neyghbour warnynge
before thou threaten hym, & gye
place vnto the lawe of the lord.
The feare of God is all wysdome
and he that is a ryghtous mā kee-
peth the lawe. As for the do-
ctrine of wickednes it is no wis-
dome, and the prudence of syn-
ners, is no good vnderstandynge
it is but wyckednes and abhomi-
nation, and a blasphemynge of
wysedome. A simple mā of small
vnderstanding that feareth god,
is better then one þ hathe much
wysdome, and transgresseth the
lawe of the hyghest.

A crafty

The. xx. Chapter.

A crafty subtyle man can be wyse
but he is vnrightheous, and with
gyftes he wresteth the open end
manifest law: A wycked man can **D**
behaue him selfe humbly, and can
bouke wyth his head: and yet is **Ma. 6. 8**
he but a decepter within. * He hi
deth hys face, and disguyseth it,
and bycause he shoulde not be
knownen, he p̄cuenteth the. And
though he be so weake that he
can do the no harme, yet when he
maye fynde oportunitie he shall
do some euill. A man maye be
knownen by his face, and one that
hath vnderstandyng may be per-
ceyued by the looke of his cōte-
nāūce. * A mā's garmēt, laughter **Ec. 31. 5.**
and goyng, declare what he is.

The. xx. Chapter.

Men ought to gyue warning
to exhort & rebuke, but not to be
cruell

Ecclesiasticus.

eruell, violente or malicious, Of
silence and speaking: and howe
to beware of lyes.

Ecc. 31. d **S**ome man * reproveth
hys neyghbour oftentymes,
but not i due season.
Agayne, some man holdeth
his tong, & he is wyse and discrete.
It is muche better to geue
warnyng, and to reprove, then to
beare euyl wyl: for he that knoweth
ledgeth hym selfe openlye shall be
preserued from hurt & destruction.

Lyke as whan a chamberlayne
thorowe desyre and luste defyleth
a mayden, euen so is it with hym
that vseth violence & vnrigh-
tousnesse in the lawe. How good a
thyng is it, a man that is repro-
ued to shewe openlye his repen-
taunce, for so shalte thou escape
wylful synne. Some man keepeth
silence, and is founde wyse: but
he

The. xx. Chapter.

He that is not ashamed what he sayeth, is hateful. Some manne holdeth his tong, bicause he hath not the vnderstandyng of the lāguage, and some man kepeth silence, waytyng a conueniēt tyme

* A wyse man wyl holde hys **Ec. 30. 8.** tonge tyll he se oportunitie, but **eccl. 32. 8.** a wanton and vndiscrete bodey shall regarde no tyme.

He that vscth manye wordes shall hurt his owne soule: and he that taketh authoritie vpon hym vnyghtcoulsly shalbe hated.

Some man hath oft tymes prosperitie in wycked thynges.

Agayne, some man getteth much and hath harme and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose reward is double.

Some man getteth a falle for being to proud: some cometh to
woꝝ

Ecclesiasticus.

woꝛshyp from lowe estate. Some
man byeth muche foꝛ a litle pꝛyce
and must paye foꝛ it seuen folde.

B A wyse man with his woꝛdes
maketh hym selfe to be beloued,
but the fauours of fooles shalbe
poured out. The giftes of the vn
wyse shal do the no good, foꝛ his
eyes are seuenfoldc. * He shal
eete lytle, & saye he gaue muche:
he openeth his mouth, and crieth
outc, as it were one that cryeth
outc wyne. To daye he lendeth,
to morowe he asketh it agayne,
and suche a man is to be hated.

eccle. 6.a.
48.c. and
41:a.

The foole sayeth: I haue no
frende, I haue no thankc foꝛ all
my good dedes: yea, even they
that eate my breade, speake no
good of me. O how oft & of how
many shal he be laughed to scorn
He taketh a moze perillous fal by
such woꝛdes, the if he fel vpon the
grounde

The .xxi. Chapter.

grounde: even so shall the falles
of wycked men come hastely. In
the mouth of him þ is vntaught
are many vnconueniēt & vnmete
wordes. A wyse sentence shall not
be alowed at the mouth of the
foole: for he speaketh it not i due
season. Some man synneth not
bycause he hath not wherewithal
and in his rest he shall be stynged.

Some man there is that des-
troyeth his owne soule wyth
shame, and for an vnwise bodys
sake destroyeth he it, (& with ac-
ceptynge of personnes shall he
vndo him selfe.) Some mā pro-
myseth his frēde a gifte for very
shame, and getteth an enemye of
a man: yet shall it be euer in the
mouthe of the vnwyse.

A thefe is better, then a man that
is accustomed for to synne, * but
they both shall haue destruction

Wb. i.

to

Cap. i. 5

Ecclesiasticus.

D to heritage. The condicions of
lyers are vn honest, & their shame
is euer with them. A wyse man
shall brynge him selfe to honoure
with his wordes. * and he that
hath vnderstandynge, shalbe set
by amonge great men * He that
tyllet his lande, shall increase
his heape of corne, he that woꝝ
keth ryghteousnes, shalbe exalted
and he that pleaseth great men
shal escape much euil. * rewardes
and gyftes blynde the eyes of the
wyse, and make him dūme, that
he can not tell men their fautes.
* Wylsedome that is hyd, and
treasure þ is hooꝝded vp, what
profyte is in them both?

Better is he that kepeth his
ignoraunce secreete, then a man
that hydeth his wysdome.

The .xxi. Chapter.

Can

The. xxi. Chapter.

All maner of synnes ought to be eschued. The difference of the wise and foolys.

My sonne, * yf thou hast synned, do it no more, * but praye for thy fore-synnes, þ they may be forgyuen the flye fro synne, euen as from a serpente: for yf thou comest nye to her, she wil bite the. The teth therof is as the teth of a Lyon, to slaye the soules of mē

¶
ecclesi. 5. 8.
7. 8. 20. c.
psa. 40. c.
Luc. 15. c.

The wickednesse of man is a sharpe twoedged swearde, which maketh such woundes that they can not be healed. Strife & wrongeous dealinge shall wast awaye a mans goodes, & thow pride, a ryche house shalbe broughte to nought, thus the ryches of the proude shall be rooted out.

* The prayer of the poore goeth out of the mouth, & cometh vnto

Exo. 3. 6.
and. 22. c.

Isa. ii.

the 3

Ecclesiasticus.

the eares: and his vengeance (or
defence) shall come & that hastily.
Who so hateth to be reformed
it is a token of an vngodly per-
sone: but he that feareth God,
will remembre him selfe.

A myghty mā is knowne a farre
off by his tonge: but he that hath
vnderstanding perceaueth that he
shall haue a fall. Who so buyl-
deth a house wyth other mens
coste, is lyke one that gathereth

Ecc. 16. a stones in wynter. * The congre-
gaciō of the vngodly is like stub-
ble gathered togyther, their ende
is a flamme of fyre. The waye of
the vngodly is set with stones,
but in their ende is hel, darkenes
and paynes. He that kepeth the
lawe, wil hold fast the vnderstan-
dyng therof, and the ende of the
feare of God is wysedome. He
þ is not wise, will not be taught
in good

The .xxi. Chapter.

in good : but the vnwyse man as
boundeth in wyckednes , & where
bitternes is : there is no vnder
standynge. The knowlege of the
wyse shall flowe lyke water that
runneth ouer, and his counsel is
lyke a fountayne of lyfe.

The herte of a foole is lyke a broken
vessel he can kepe no wysedome.

When a man of vnderstandynge
heareth a wyse worde, he shal com-
mende it, and make muche of it.

But yf a voluptuous man heare
it he shal haue no pleasure therein
but cast it be hynde his backe.

The talkyng of a foole is lyke a
heuy burthen by the waye , but
to heare a wyse mā speake it is a
pleasure where a doute is in the
congregation it is axed at the
mouth of the wyse, & they shal po-
dy his wordes in their hertes.

Like as a house that is destroyed

Bb.iii.

euer

Ecclesiasticus.

even so is wysdome vnto a foole
As for the knowlege of the vn-
wyle, it is but darcke wordes.

Doctrine is to him that hath no
vnderstandynge, even as fetters
about his fete, and lyke manicles
eccli. 19 d vpon his ryght hande. * A foole
lyfteth vp his voyce with laugh-
ter, but a wise man shall scarce
laugh secretly. Learning is vnto
a wyle man a Jewell of golde, &
lyke an armlet vpon his ryght
arme. A foolyshe mans foote is
soone in his neighbours house:
but one þ hath experyence shalbe
ashamed at the persō of the myghty
eye. A foole wyll pepe in at the
wyndow in to the house: but he
that is wel nurtoured wil stande
wythout. A foolyshe man stādeth
herkenyng at the doze: but he that
is wyle will be ashamed. The lip-
pes of the unwyle wyll be tell-
lynge

The. xxi. Chapter.

lynge foolyshe thinges, but the wordes of suche as haue vnder-
stādyng, shal be wayed in the ba-
launce. The herte of fooles is in
their mouth: but the mouth of
the wise is in their hert. Whē the
vngodly curseth the blasphemers,
he curseth his owne soule.

* A preuy accuser of other men **Le. 19. 0.**
shal despyle his owne soule, and
be hated of euery man: (but he
that kepeth his tonge, and is di-
serete, shal come to honoure.)

The. xxi. Chapter.

TA foole wyl not be refores-
med, nor rebuked. Be fapthfull
vnto thy neyghoure & frende.

A slouthful bodie is mould-
ded of a stone of claye, he
that toucheth him, must
washe his handes agayne.

A mysnurtured sōne is the disho-
Bb. iiii. **honore**

Ecclesiasticus.

nour of the father. A foolyshe
doughter shalbe lytle regarded.

A wyse doughter is an heritage
vnto her husbände: but she that
commeth to dishonesty, byngeth
her father in heuynes. A doughter
that is paste shame dishonoureth
both her father, and her husband
the vngodly shall regard her, but
they both shall despyse her. The
playenge of musycke is not mete
where heuynes is, euen so is the
correction, & doctrine of wisdom
euer vnpleasunt vnto fooles,

B Who so teacheth a foole, is eue
as one that gleweth a potsherde
together: as one that telleth a
tale to him, that heareth him not
and as one that rayseth a man
out of an heuy slepe. Who so
tellet a foole of wysedome, is
euen as a mā, whych speaketh to
one that is aslepe. When he hath
tolde

The. xxi. Chapter.

tolde his tale, he sayeth : what is
the matter? when one dyeth, a la-
mentacion is made for him, by-
cause the lyght fayleth him : euen
so let men mourne ouer a foole,
for he wanteth vnderstandyng.
Make but lytle wepyng, because
of the deade. For he is come to
rest : but the lyfe of the foole is
worse then the death. * **Seuen** Gen. l. 4.
dayes do men mourne for hi that
is deade, but the lamentaciō ouer
the vnwyse and vngodly, shulde
endure al the dayes of their lyfe.
Talk not much with a foole, &
go not with him that hath no vnder-
standyng. Beware of hym,
lest it turne the to trauayle, and
thou shalt not be despyled with
his synne. Depart from hym,
and thou shalt fynd rest, & shalt
not be drawen backe into his
foolysshnes. What is henceforth
leade?

Ecclesiasticus.

Pro. 27. a leade: And what shulde a foole be called cle, but lead: * **S**ande salte & a lompe of yron is easyer to beare, the an vnwyse, foolysch and vngodly man. **L**yke as the bande of wood bounde to gyther in the foundation of the house can not be leused: euen so is it with the herte that is stablyshed in the thought of counsel. The thought of the wise, shall nothe feare, nor be offended at any time

D **L**yke as a faire playstred wall in a wynter house, and the hys buyldyng, may not abyde an hys wynde and stozme: euen so is a fooles herte afraped in his ymaginacio: he feareth at euery thing and can not endure.

He that nypbeth a mans eye, bryngeth forth teares: & he that prycketh the herte bryngeth forth the meanynge and thought.

Who

The.xliiij.Chapiter.

Who so casteth a stone at þe byes
des, frayeth the awaye: & he that
blasphemeth his frende: breaketh
the frendshyppe. Though thou
drawest a swearde at thy frende,
yet despayre not: for thou mayest
come agayne to thy frende.

Yf he speake sourly, feare not,
for ye may be agreed togyther as
gayne: excepte it be so that thou
blaspheme him, dysdayne hym,
opē his secrettes, & wounde hym
traytourously: for al suche thinges
shal dyscuse awaye a frende.

Be faithfull vnto thy neighbour
in his pouertie, that thou mayest
reioyce with him also in his pro-
speritie. Abide stedfast vnto hym
in the tyme of his trouble, þe thou
mayest be heyre with him in hys
heritage. Lyke as the vapour &
smoke goeth out at þe ouē before
þe fire, euē so euil wordes rebukes
and

Ecclesiasticus.

¶ threathnynges go before bloud
sheddyng. Be not a shamed to de
fende thy frēde: as for me, I will
not hyde my face frō him though
he shulde do me harme. Who so
euer heareth it, shall beware of
him. ¶ Ps. cxl. a Who shall set a watch be
fore my mouth, & a sure scale vpo
my lippes that I fall not wyth
them, & that my tōge destroye me
not?

¶ The. xxiii. Chapter.

¶ A faythful prayer vnto god,
to p̄serue the mouth & tōge frō
noysome wordes & othes, and the
herte frō euil thoughtes. How
great abhominaciō aduoutrye is

¶ **O** Lozde, father and gouer
noure of my lyfe, leaue
me not in their ymagina
cion, and counsel. Oh let
me not fall in suche reprofe.

Who wyll kepe my thoughte
with the scourge, & the doctrine
of

The. xxiij. Chapter.

of wylsedome in my hert: that he
spare not myne ignoraunce that
I fall not with them; lest myne
ignoraunces increase, that myne
offences be not many in noumber,
and that my synnes excede not:
lest I fall before myne enemyes,
and so myne aduersary reioyce.

O Lorde, thou father & God of
my life, leaue me not i their yma-
ginacion. **O** let me not haue a
proude loke, but turne awaye all
voluptuousnes fro me.

Take fro me the lustes of the
body, let not the desyres of vn-
clennes take holde vpon me; and
giue me not ouer ito an vnshame-
fast and obstinate mynde.

Hear me (**O** ye children) I
wil geue you a doctryne, howe ye **B**
shall orde your mouth: who so
kepeth it, shall not perishe tho-
rowe his lippes, nor be hurte
thorowe

Ecclesiasticus.

thoꝛowe wycked woꝛkes. As foꝛ
the synner, he ſhalbe take in his
owne vanitie: he that is pꝛoude
Exo. 2. 6. cursed ſhall fall therein. * Let not
Ec. 27. d thy mouth be accuſtomed with
Ma. 5. d. ſwearyng: foꝛ i ſt ther are many
falles. Let not the naminge of
God be continually in thy mouth
foꝛ lyke as a ſeruaunte which is
ofte punyſhed can not be wyth-
out ſome ſore: euen ſo what ſo
euer he be that ſwareth and na-
meth God, ſhall not be cleane
pouꝛged from synne.

A man that vſeth muche ſwe-
ryng, ſhal be fylled wyth wyckeds-
neſſe, and the plage ſhal neuer go
from his houſe.

If he begyle his brother, his
ſaut ſhal be vꝑo him: yf he know-
lege not his synne he maketh a
double offence: and yf he ſwear
in vayne, he ſhall not be founde
ryghteous

The. xliii. Chapter.

righteous for his house shalbe
full of plagues. * The worde of **Le. 24. c.**
the Swarer byngeth death (god
graunt that it be not founde in
the house of Jacob:) But they
that feare God eschue all suche
ye not weltrynge in synne.

* Use not thy mouth to vnho- **Eph. 5. 4**
nestie and fylthye talkynge: for in
it is the worde of synne. Remem-
bre thy father and thy mother,
whē thou art set amonge greate
men: lest God forget the in their
sight, and lest thou dotynge in
their custome suffre rebuke, and
wysch, not to haue bene borne, and
so curse the daye of thy natiuitie

* The man that is accustomed **2. pe. 16. b**
with the wordes of blasphemye,
wyl neuer be reformed all the
dayes of his lyfe. To synne
twyse is to moche, but the thied
byngeth wraath and destruction.

An

Ecclesiastius.

An whote stomacke can not be quenched, (euen lyke a burnynge fyre) tyll it haue swallowed vp some thinge: euen so an vnchaste man hath no rest in his fleshe, tyll he haue kyndled a fyre.

All breed is swete to an whoze: monger he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlocke, & regardeth not his soule, but saith: * Tush who seeth me? I am compassed about with darkenesse, the walles couer me, no bodye seeth me: whom nede I to feare? The hyest will not remembre my synnes: he vnderstandeth not that his eyes seeth all thinges. For all suche feare of men dryueth away the feare of God from hym: for he feareth onely the eyes of me, and consydreth not that the eyes of the Lorde are clearer then the
Sūne

The. xliii. Chapter.

**Sunne, beholding al the wayes
of menne, and the grounde of the
depe, and lokyng euen to mannes
hertes in secreete places.**

**The Lord God knewe al thyn-
ges: oꝝ euer they were made, and
after they be broughte to passe al
so he loketh vpon them all.**

*** The same man shalbe openlye
punysshed in the streates of the ci-
tie, and shalbe chased abroad lyke
a yonge horse fole, and when he
thynketh least vpon it, he shal be
taken. Thus shall he be putte to
shame of euerye man, because he
wo!de not vnderstande the feare
of the lord. And thus shal it goe
also with euerye wyfe, that lea-
ueth her husbnde, and getteth
enheritaunce by a straunge ma-
ryage. * If yst she hath bene vn-
faythefull vnto the lawe of the
hyghest.**

**Le. 20. b.
De. 22. 6.**

Ex. 20. 8.

Le.

De. 22.

Ecclesiasticus.

Secondarilye, she hath forsaken her owne husbnde. Thyslye she hath played the whoze in aduoutye, and gotten her chyl-
Edren by an other man. She shall be brought out of the congrega-
tion, and her chyl-
Edren shall be lo-
ked vpon. Her chyl-
Edren shall take
no roote : and as for fruyte, her
braunches shall bryng forth none.
A shamefull repoyte shall she leaue
behyn-
Ede her, and her dishonour
shall not be put out.

And they that remayne shall
knowe that there is nothynge bet-
ter, then the feare of God : and
that there is nothynge sweeter the-
to take hede vnto the commaun-
dementes of the Lorde.

A great worshyp is it to fo-
lowe the Lorde, for long lyfe shall
be receyued of hym.

The xxxiii. Chapter.

A com

The. xxiii. Chapter.

A cōmendation of wysdome.

Wysdome shal prayse her
selfe, and be honoured
in God, and reioyce in
the myddest of his people.

In the congregations of the
hyghest shal she open her mouthe
and triumphe in the beholdynge
of hys power.

In the myddest of her people
shall she be exalted, and wondred
at in the holy fulnesse.

In the multitude of the cho-
sen she shall be cōmended, and a-
mong suche as be blessed, she shal
be praysed, and shall saye: I am
come oute of the mouthe of the
hyghest, fyrstborne before al crea-
tures.

I caused the lychte that say-
eth not to aryse in the Heauen,
I covered al the earth as a cloude

My dwellyng is aboue in the

Lc. ii. heyght

Ecclesiasticus.

heyght, my seate is in the pyller
of the cloude. I my selfe alone
haue gone rounde about the com-
passe of heauen, and pearced the
grounde of the depe.

I haue walked in the fluddes
of the sea, and haue stande in al
landes. My dominion is in eue-
ry people, and in euerie nation:
and wyth my power haue I tro-
den downe the hertes of al, bothe
hye and lowe. In all these thing-
es also I sought reste, & a dwel-
lyng in some inheritaunce. So
creatour of all thynges gaue me
a commaundement, & he that made
me, appoynted me a tabernacle, &
sayd vnto me: Let thy dwelling
be in Iacob, and thyne inheri-
taunce in Israel, and roote thy
selfe amonge my chose. * I was
created from the begynnyng, and
before the worlde, and shall not
leau

The. xxiii. Chapter.

leane of vnto the world to come. Ex. 31.8.

* In the holy habitation haue I
serued befoze him, and so was I
stablyshed in Syon. * In the ho psa. 131.6

lye citie rested I in lyke maner: &
in Ierusalem was my power. I
toke roote in an honourable peo-
ple, euen in the porciō of the lord
and in his heritage, and kept me
in the fulnesse of the saynctes.

I am set vp on hye, lyke a Cedre
vpon Libanus, and as a Cipres
tree of the mount Hermon. I am
exalted lyke a palme tree in Ca-
des, & as a rose plant in Iericho.
As a fayre olyue tree in the felde,
and am exalted lyke as a planter
tree by the water syde. I haue
gyuen a smell in the stretes as a
Cinamome and balme, that hath
so good sauoure: yea a sweete o-
doure haue I gyuen as it were
myrrour of the best I haue made my

Ec. iii.

Dwelc

Ecclesiasticus.

Dwellyng to smelle as it were cas-
syn, Galbanum, of Flowes, and
Incense: and as Libanus when it
is not hewen downe, and myne
odoure is as the pure Balme.

As the Theriebētine haue I strets-
ched oute my braunches, and my
braunches are the braunches of
honour, and louyng fauoure.

Ioh. 15. a

* As the vyne haue I brought
frute of a swete sauour, and my
flowers are as the frutes of hon-
our and rycheffe. I am the mo-
ther of beautye, of loue, of feare,
of knowledge, and of holy hope.

Ioh. 14. a

* In me is all grace of lyfe, and
truthe: In me is all hope of lyfe
and vertue. O come vnto me all
ye that be desyrous of me, and
fyll your selues with my frutes:
for my spirite is sweter than ho-
ney, and so is myne enheritaunce
more then the honye combe: the

The. xliii. Chapter.

remembraunce of me endureth for
euermore. They that eat me, shall
haue more hungre: and they that
dryncke me shall thyrste the more.

Whoso harkeneth vnto me
shall not come to confusion: and
they that worke in me shall not
offende. * They that make me to
be knowne, shall haue euermore
lyfe. All these thynges are the
boke of lyfe, the couenaunt of the
hyghest, and the knowledg of
the truthe.

* Moles commaunded the
lawe in the preceptes of ryghte-
ousnesse for an heritage vnto the
house of Jacob, and commytted
the promyses vnto Israel.

* Out of Dauid his seruaunt
he ordeyned to rayse vp a mooste
myghty kyng, sytting in þe seate
of honour for euermore.

* This fylleth wysdom like as
the

Mat. 2. d

Mar. 8. c

Luke. 9. e

Ex. 20. a.

1. 24. a.

psa. 131. a

actu. 2. d.

Deu. 4. a

and. 29. b

Lc. 111.

Ecclesiasticus.

Ios. 3. d

the floude of Phison, and as the
floude of Tigris when the newe
frutes are agrowyng. This byn-
geth a plētous vnderstandyng.
lyke Euphrates, and filleth it vp
* as Iordane in the tyme of har-
uest. Thys maketh nourture to
bryake forth as the lyght, & as the
water Gihō in the harvest. The
fyyste hath not knowen her per-
fectlye, nomore shall the last seke
out the grounde of her. For her
thoughte is fuller then the sea, &
her counsaile is profounder, then
the great depe. I wylsedom haue
cast out fluddes: I am as a great
waterbrooke out of the ryuer. I
am as the ryuer doxir, & as a wa-
ter cōduyte am I come out of the
garden of pleasure. I sayde: I
wyl water the gardē of my yong
plātes, & fil þ frutes of my byrth.

So my waterbrooke became
exces

The. xliii. Chapter.

excedyng great, & my ryuer appo-
ched vnto the sea. For I make do-
ctrine to be vnto al men as lyght
as the fayre morning, and I shal
make it to be euer the clearer. (I
wyl pearce thowoe al the lower
partes of the earth. I wyl loke
vpon all suche as be a slepe, and
lyghte all the that put their trust
in the Lord) I shal yet poureoute
doctrine lyke as prophesy, & leaue
it vnto suche, as seke after wylde-
dome, and their generations shal
neuer fayle, vnto the holpe euer-
lasting worlde. * Beholde, howe
that I haue not laboured for my
selfe onelye, but for all them that
seke after the trueth.

Ecc. 33.

The. xlv. Chapter

There is nothing better than an
honest vertuous womā. Agayne
there is nothyng worse than an
euyl vngodly, & froward womā.

The

Ecclesiastius.

Gen. 13. 5

Ro. 12. 8.

Ec. 40. 8

The thynges there are that
my Spyrte fauoureth,
which be also alowed be-
fore God and men. ¶ The
vnitie of brethren, * the loue of
neighbour, and man and wyfe
that agre well togyther.

Ec. 18. 6.

¶ The thynges there be whyche
my soule hateth, and I vtterly
abhorre the lyfe of them: A poore
man that is proude., a rycheman
that is a lyer, * And an olde bo-
dy that doteth and is vnchaste.

If thou hast gathered nothing
in thy yowthe, what wylte thou
fynde then in thyne age?

¶ Howe pleasaunt a thyng is it
when gray headed menne are dis-
crete: and when the elders can
gyue good counsaile? ¶ Howe
comly a thyng is wysdome vnto
aged men: yea vnderstandyng
and counsell is a glorious thyng.
¶ The

The xxv. Chapiter.

The crowne of olde men is to
haue muche experience, and the
feare of God is theyr worshyp.

There be nyne thinges whiche
I haue iudged in myne hert to be
happye, and the tenth wil I tel
forth vnto men with my tong.

A man that whyle he lyueth
hath loye of his chyldren, & seeth
the fall of hys enemyes.

Well is hym that dwelleth
with an houswyfe of vnderstan-
dyng, * and that hath not fallen
wyth hys tongue, and that hath
not bene fayne to serue suche as
are vnmete for hym. Wel is hym
that fyndeth a faythfull frende:
and well is hym whiche talketh
of wysedome to an eare that hea-
reth hym. **O** howe greatte is he
that fyndeth wysdome and kno-
wledge: Yet is he not aboue him
that feareth the Lorde.

Ec. 41.9.
and. 19. c.
Iac. 3. a.

The

Ecclesiasticus.

The feare of God hath sette it
Selfe aboue all thynges. Blessed
is the mā vnto whom it is graū-
ted to haue the feare of god. Vnto
whom shall he be lykened that
kepeth it fast: The feare of God
is the beginnyng of his loue, and
the begining of fayth: is to cleue
vnto it. The heuinesse of the hert
is al the punisshment, and the wic-
kednes of a woman goeth aboue
all. All punysshment and plage is
nothing in cōparisō of the plage
of þ hert: euen so all wickednesse
is nothing to the wickednesse of
a womā. **W**hatsoever happeneth
vnto a man, is nothyng in com-
parisson of it, that hys euyl wyf-
fers doo vnto hym, and all ven-
geaunce is nothyng, to the ven-
geaunce of the enemye. There is
not a more wycked head then the
head of the serpent, and there is
no

The. xxv. Chapter.

no wrath about the wrath of a woman. * I will rather dwell with a lyon and a dragon, then to kepe house with a wycked wyfe. Pro. 21. 9

The wickednesse of a woman chaungeth her face, she shal mufell her countenaunce, as it were a beare, & as a sacke shal she shew it amonge her neyghbours. Her husband is broughte to shame among his neyghbours, and when he heareth it, it maketh hym to sygh. All wickednesse is but lytle to the wyckednesse of a woman, the porcion of the vngodly shal fall vppon her. Lyke as to clyme vp a sandye waye, is to the feete of the aged, even so is a wyfe ful of wordes to a styl quyet man.

* Loke not to narrowlye vpon the beautye of a woman, leaste thou be prouoked in desyre towarde her, Ecc. 42. 8
2. re. 11. a.
and. 13. a.

The

Ecclesiastus.

The wrath of a woman, is
dishonour and great confusion.

If a woman get the masterye,
then is she contrarye to her hus-
bande. A wycked wyfe maketh a
sore hert, an heuy countenaunce,
and a dead wounde, weake han-
des and feeble knees, is a woman
that comforteth not her husband

Gen. 4. 8
1. tim. 2. 6

*** Of the woman came the be-
gynnyng of synne : and thow we
her we al are dead. Gyue thy wa-
ter no passage, no not a litle, ney-
ther gyue a wycked woman her
wyl. If she walke not after thy
hande, she shall confounde the in
the syght of thynne enemyes.**

**Cut her of then from thy flesh,
that she do not alwaye abuse the.**

The. xxvi. Chapter.

**A commendation and prayse
of a good honest woman, & howe
noysome an euill wyfe is.**

Happy

The .xxvi. Chapter.

H Appye is the manne, that hath a vertuous wyfe, for the numbꝛe of his yeaꝛes shall be double.

An honeste woman makethe her husbände a ioyfull man, and she shall fyll the yeaꝛes of his life in peace. * A vertuous womā is a noble gyfte, whychē shall be gyuen for a good poꝛtiō, vnto such as feare god. Pro. 18. 6
19. 6. 31. 6

Whether a man be ryche or poore, he maye haue euer a mery hart, and cheareful cōtēnaunce.

There be thre thynges that my hearte feareth, and my face is as frayde of the fourthe. Treason in a Citie, A sedicious people, and noysome tonges, al these are heuyer than the deathe, but when one is gelous ouer hys wyfe: it bryngeth payne and sorowe vnto the hearte; and a woman that telleth

Ecclesiasticus.

Pro. 16. d. fellet out al thiges, is a scourge
of the tonge. When one hath an
euill wyfe, it is euen as when an
vnylyke payre of oxen must draw
together : * he that getteth her,
getteth a scorpion. A drunken wo-
man is a great plage, for she can
not couer her owne shame.

Ec. 42. b. The whoredome of a woman
maye be knowen in the pryde of
her eyes and eye lyddes. * If thy
doughter be not shamefast, holde
her strayghtly, least she abuse her
selfe thowwe ouermuche lyber-
tie. Beware of al the dishonestye
of her eyes, and maruayle not yf
she do agaynst the. Lyke as one
that goeth by the waye, and is
thyrsty, so shal she open her mouth
and drynke of euery nēte water
that she maye gette.

By euery hedge shal she set her
downe, & open her quiver agaynst
euery

The. xxvi. Chapter.

energe arowe. A lounge wyfe
reioyeth her huschande: & fedeth
his bones wyth her wysedome.

A woman of fewe wordes is
a gyft of God, and to a wel nur-
tured mynde maye nothyng be
compared. An honeste and ma- **L**
ncripe woman is a gyfte aboue
other gyftes, & ther is no waight
to be compared vnto a mynde
that can rule it selfe. Lyke as
the sunne when it aryseth is an
ornamente in the hye heauen of
the Lord, so is a vertuous wife
the beaultie of all her house.

Lyke as the clere lyght vpon
the holpe candelstycke, so is the
beaultie of the face vpon an ho-
nest body. * Lyke as the golde **Exo. 36. D**
pyllers are vpon the sockettes of **1. 40. c.**
syluer, so are the fayre legges vpon **Can. 5. D.**
a woman that hath a con-
stante mynde. (Perpetuall are
Ed. the

Ecclesiasticus.

the foundations that be layed vpon a whole stonpe rocke, so are the commaundementes of God vpon an holy woman.

There be two thynges that greue my herte, and in the thynde there is a displeasure come vpon me: when an expert mā of warre suffereth scarcensse and poverte: when men of vnderstandyng and wysedome are not sette by: And whē one departeth frō righteousness vnto synne. Who so doth so, the Lorde hath prepared hym to the sword.

There be two maner of thynges, which me thynke to be harde and perillous: A marchaunte can not lyghtly kepe hym frō wronge neyther a tauerne hym selfe frō synne.

The. xxvii. Chapter.

Many goodly sentences.

Because

The. xxvii. Chapter.

Bycause of pouertie haue
manye one offended: and
he that seketh to be ryche
turneth his eyes asyde.

Lyke as a nayle in the wall
styketh fast betwixt two stones
euē so doth synne stycke betwixt
the byer and the seller.

If he holde hym not diligent-
lye in the feare of the Lorde, hys
house shall sone be ouerthrowen.

Lyke as when one syfteth, the
fylthynes remayneth in the syue
so remaineth there some vnclene
thyng in the thought of man.

The ouen proueth the potters **Sap. 3. a**
bessell, * so doth temptation of **1. Pe. 1. b**
trouble trye ryghteous men.

The tre of the felde is known
by his frute, so is the thought of
mans hert knowē by his wordes

Prayse no man excepte thou
haue heard hym, for a mā is kno-

DD. ii.

wen

Ecclesiastius.

Jer. 12. b men by his wordes. If thou followest righteousnes, thou shalt gather, and put her vpon thee as a fayre garment. (And thou shalt dwell with her, & she shall defende thee euer: and in the day of knowledge, thou shalt fynde steadfastnesse.) The bydes resorte vnto theyr lyke, so doeth the truthe turne vnto them that be occupied wythall. ¶ The Lyon wayteth for the praye: so do the synners lurke vpon the workers of wickednesse. The talkynge of hym that feareth God, is nothyng but wysedome, as for a foole, he chaungeth as the moone.

If thou be amonge the vndiscrete, kepe thy worde to a conuenient tyme, but amonge suche as be wyse speake on hardly.

The talkyng of fooles is abomination, and theyr sporte is volup;

The. xxvii. Chapter.

voluptuousnesse and mynour-
tour. * Muche swearynge mak-
keth the heere to stande vp, and to
stryue with such, stoppeth the
cares. The stryfe of the proude
is bloud sheddyng, and their blas-
phemynge is heuy to heare.

* Who so discouereth secre-
tes, loseth hys credence, and syn-
neth no frende after his wyll.

Loue thy frende and bynde thy
selfe in faythfulnesse wyth hym:
but yf thou bewrayest his secre-
tes, thou shalte not gette hym a-
gayne. For lyke as the man is
that destroyeth hys enemye: so is
he also that dealeth falsely in the
friendshipp of hys neyghbour.

Lyke as one that letteth a
bynde go out of his hande, can not
take her agayne: Euen so thou
if thou giue ouer thy frend, thou
canst not get him agayne: Yea

D. iii.

thou

eccl. 23. 6.
Mat. 5. 2
Iaco. 5. 6

eccl. 19. 6
and. 22. 2

D

Ecclesiasticus.

thou canst not come by hym, for
he is to farre of. He is vnto the
a Roo escaped out of the snare,
for hys soule is wounded.

eccli. 22. d * As for woundes, they maye
be bounde vp agayne, & an euyl
worde maye be reconcyled, but
who so betrayeth the secretes
of a frend, there is no more hope
pro. 10. b to be had vnto hym. * He that
wynketh wyth the eyes, ymagy-
neth some euyl, and no man shall
take hym from it.

When thou arte present, he shall
hyghly commend and prayse thy
pro. 26. c wordes: but at the last * he shall
turne his tale, and sclaunder thy
saying. Many thynges haue I
Leu. 19. d hated, but nothing so euyl: * for
the Lorde hym selfe also abhor-
reth suche one. Who so casteth a
stone on hye, it shall fall vpon his
ro. 51. b, owne heade: * and he that syn-
neth

The. xxviii. Chapiter.

seth wyth gyle, woundeth hym
selfe. Who so dyggeth a pyt, shal
falthercin, and he that layeth a
snare, shall be taken in it hym
selfe. * Who so gyueth a wyc-
ked nopsome counsel, it shall come
vpon hym selfe, and he shall not
knowe from whence.

1. hest. 7 b
psa. 17. b
pro. 26. c.
ecc. 10. a.

The proude blaspheme and
are scoznesfull, but vengeaunce
lurketh for them as a Lyon.

They that reioyce at the fal of
the ryghteous, shall be taken in
the snare, angur she of herte shall
consume them befoze they dye.

Anger and rygorousnesse are
two abhominable thynges, & the
vngodly hath the both vpo him.

The. xxviii. Chapiter.

Men ought not to take venge-
aunce, but every mā to forgiue
hys nychbour, and not to beare
euyl wil nor cryse. What harme

by the way

Ed. iiii,

cō-

Ecclesiasticus.

cometh of false tonges & sclaunders.
deceiters.

A
Deu. 32.e.
Ro. 12.e.

H * that seeketh vengeance
aunce, shall fynde vengeance
aunce of the lord, which
shall surely kepe hym his synnes.

Mat. 5.b
6.b.8.10.

* Forgyue thy neyghbour the
hurte that he hath done the, and
so shall thy synnes be forgyuen
the also when thou prayest.

A man that beareth hatred as
gayng another, how dare he des
yre forgyuenesse of God?

He that sheweth no mercy
to man whiche is lyke hym selfe,
howe darre he axe forgyuenesse
of hys synnes? If he that is but
as he beareth hatred, and kepeth
it, who wyl entreate for hys syn
nes? Remembre the ende, and let
enimie past, which seeketh death
and destruction, and abyde thou
in the commaundmentes.

Remembre

The. xxviii. Chapter.

**Remembze the commaunde-
ment, so shalte thou not be rygo-
rous ouer thy neyghbour.**

**Thynke vpon the couenaunt
of the hyghest, and forgyue thy
neyghbours ignoraunce.**

*** Beware of stryfe & thou shalt
make thy synnes fewer. For an
angry man kyndleth variaunce, &
the vngodlye disquieteth frendes
and putteth disorde among the
that be at peace.** **Ecc. 8. 1**

*** The more wood there is, the
more vehemente is the fyre: and
the mightyer that mē be, the grea-
ter is the wrathe: and the longer
the stryfe endureth, the more it
burneth. An hastye brawlynge
kyndleth a fyre, & an hastye strife
sheddeth bloud. If thou blowe
the sparke, it shall burne. If thou
spytte vpon it, it shal go forth, &
both these go out of thy mouth.** **Pro. 26. 1**

The

Ecclesiasticus.

Eccle. 12. 8

* The sclaunderer and double tonged is cursed: for manye one that be frendes setteth he at variaunce. The thyrd tonge hath disquyeted manye one, and dyuen them from one lande to another. Stronge cities hath it broken downe, and ouerthrowen the houses of great men.

The thyrd tonge hath caste out manye an honest womā, and robbed them of theyr labours.

Who so herkeneth vnto suche, shall neuer fynde reste, and neuer dwell safelye. The stroke of the rodde maketh yddlers, but the stroke of the tonge smyteth the bones in sondre. There be manye that haue perished wyth the sworde, but many mo thowowe the tonge. Well is hym that is kepte from an euill tonge, and cometh not in the angre thereof, whiche

The xxviii. Chapter,

whiche draweth not the yoke of
such, & is not bound in the bondes
of it. For the yoke thereof is of
yron, & the bonde of it is of stele.

The death thereof is an euill
death: hell were better for one,
then such a tonge. But the fyre
of it may not oppresse them that
feare God, and the flame thereof
maye not turne them. Suche as
forsake the Lorde shal fal therein
and it shal burne them, and no
man shalbe able to quenche it.

¶ It shal fal vpon them as a Ly-
on, & deuour them as a leoparde.

Jer. 12. 6
eccl. 27. 6

Thou hedgest thy goodes with
thornes: why dost thou not ra-
ther make doores and barres for
thy mouth? Thou wayest thy
gold & syluer: why dost thou not
wey thy wordes also vpon the ba-
launce? Beware þ thou slide not
in thy tonge & so fall before thine
enemies

Ecclesiasticus.

enemyes that lay wayte for the.

The.xxix. Chapter.

Howe men shulde haue compassion & lende vnto theyr neyghbours: and howe they that borrowe ought to behaue them selues agayne. Of vnaduyced suretyshyp. Howe euery man ought to be content wyth that he hath & not to be chargeable vnto other

A
Deu. 15. a.
Iuke, 6. d.

Who so wyl shewe mercye let* hym lende vnto his neyghbour: and he that is able, let hym kepe the commaundement. Lende vnto thy neyghbour in tyme of hys nede, and paye thou thy neyghbour agayne in due season. Kepe thy worde, and deale faythfully with hym, and thou shalt alway fynde the thyng that is necessarye for the. There hath bene manye, that whē a thyng was lent them
reckened

The. ix. Chapter.

reckened it to be founde: & made them trauaile and labour that had helped them. Whyle they receyue anye thyng, they kysse the handes of suche as gyue them, & for theyr neyghbours good, they humble theyr voyce.

But when they shulde paye agayne, they kepe it backe, and gyue euyl wordes, and make many excuses by reason of the time and though he be able, yet gyueth he scarce the halfe agayne, & reckeneth the other to be founde.

And yf he wythholde not his money, yet hath he an enemye of hym, and that vnderstand.

He payeth hym wyth cursing and rebuke, and gyueth him euyl wordes for his good dede.

There be manye one whiche are not glad to lende, not because of euyl, but they feare to lose the thyng

Ecclesiasticus.

thyng that they lende. Yet haue thou pacience with the simple, & wythholde not mercy from hym.

Helpe the pooze for the commaundementes sake, and let him not go emptye from the bycause of hys necessitie. Lose thy moneye for thy brother and neyghbours sake: and burye it not vnder a stone, where it rusteth, and corrupteth, * Gather thy treasure after the commaundement of the hyghest, & so shall it bringe the more profyte then golde.

* Laye vp thy almesse in the hande of the pooze, and it shall kepe the from all euyll.

(A mans almesse is as a purse wyth hym, and shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aryse and paye euerye man hys rewarde vpon hys head.)

Mat. 6. c
Luc. 12. d.
1. Cl. 6. d

Da. 4. d.
Tob. 4 b
Eccl. 47 b
Luc. 11. b
Act. 10. a

The. xxi. Chapter.

It shall fyght for the agaynst
thyne enemyes, better then the
shylde of a Gyaunte: or speare
of the myghty. A good honeste
man is suretye for his neygh-
bour, but a wicked personne let-
teth hym come to shame.

Forgette not the frendshyppe
of thy suretye, for he hath gyuen
his soule for the. The vngod-
ly despyseth the good dede of his
suretye, and the vnthankfull
and ignoraunt leaueth his sure-
tye in daunger. Some man pro-
myseth for his neyghbour, and
when he hath loste his honestie,
he shall forsake hym.

Suretyshyppe hath destroyed
many a ryche man, and remoued
them as the waues in the see.

Myghty people hath it diu-
en awaye, and caused them to wane
in straunge countreyes.

Ecclesiasticus.

An vngodlye man transgref-
spunge the commaundemente of
the Lorde, shall fall into an euyl
suretyshyp: and though he force
hym selfe to get out, yet shall he
fall into iudgement. Helpe thy
neighbour out after thy power,
and beware that thou thy selfe
fall not in to suche dette.

Ecc. 39. e. * The chiefe thyng that ke-
peth the life is water & bread, clo-
thyng and lodgyng to couer the
shame. Better it is to haue a
poore lyuyng in a mannes owne
house, then delicate fare amonge
the straunge. * **Psa. 6. b** Be it lytle o-
1. Ti. 6. b muche that thou hast, holde the
Heb. 13. a content wythall (and thou shalt
not be blamed as a vagabounde)
for a miserable lyfe is it, to go
from house to house: and where
a mā is fremde, he dare not open
his mouth. Though one be lod-
ged

The. xxix. Chapter.

ged, and haue meate and drynke,
yet shall he be taken as an vn-
worthye, and heare manye bytter
rough wordes, namely thus: Go
thy waye thou straüger, and pre-
pare a table for thy selfe, and fede
me also of that thou hast. Awaye
thou straunger (so that he regar-
deth his honour nomore) my bro-
ther cometh into my house, & so
he telleth him the necessitie of his
house. These thinges are heuy to
a man that hath vnderstandyng:
namely the forbyddig of þ house
and that the lender casteth him in
the teeth.

The. xxx. Chapter.

Whoso loueth his chyldren.
teacheth them, nurtourcth them,
and chasteneth them. Health is a
noble gyft.

Ec. i. whose

Ecclesiasticus,

Pro. 13. c
and. 23. b

Deu. 6. a

Whoſo loueth his chylde*
holdeth hym ſtill vnder
correction that he maye
haue ioye of him after ward (and
that he grope not after his neigh-
bours doyes.) * He that teacheth
his ſonne, ſhall haue ioye in hym
and not be aſhamed of him amōg
hys acquayntaunce.

Whoſo enſourmeth and tea-
cheth his ſonne, greueth the ene-
mye : and befoze hys frendes he
maye haue ioye of hym.

Thoughe the father dye, yet is
he as thoughe he were not dead:
foz he hath lefte one behynde him
that is lyke hym.

In hys lyfe he ſawe him, and
had ioye in hym, & was not ſor-
ye in hys deathe : (neither was he
aſhamed befoze the enemyes.

Foz he lefte behynde hym an
auenger agaynſte hys enemyes
AND

The. xxx. Chapster.

and a good doer vnto the frēdes.

**For the lyfe of chyliden, Shall
bynde woundes togyther, and his
hcarte is greued at euery crye.**

**An vntamed horse wyll be harde,
and a wanton chylde wyl be wil-
full. Yf thou byng vp thy sonne
delycatelpe, he shall make the
afrayed: and yf thou playe wyth
hym, he shall byng the to heuy-
nesse: Laughe not with him, leaste
thou wepe with him also, & leaste
thy teeth be set anedge at the last.**

B

Eccel. 7. c

*** Gyue hym not liberty in his
pouthe, and excuse not hys folpe.**

**Bow downe his necke whyle
he is yong, hys hym vpon the sy-
des whyle he is yet but a chylde:
lest he waxe stubburne, and gyue
nomore foice of the (and so shalte
thou haue heauynesse of soule)**

**Teache thy chylde, and be diligēt
ther:**

Ec. ii.

ther:

Ecclesiasticus.

therin, lest it be to thy shame.

Better is the poore beyng whole and strong, then a manne to be riche, and not to haue his health.

Healthe and wel fare is aboue all golde, and an whole bodye as boue al treasure: There is no rycheesse aboue a sounde body, & no ioye aboue the ioye of the hearte. Death is better than a wretched lyfe, or continual sycknesse.

E
Ecl. 18.

The good thynges that are put vp in a close mouth, are lyke as when meate is layed vppon the graue. What good doeth the offeryng vnto an ydoll: * For he can neyther eate, taste, nor smell. Euen so is it also wyth the riche whom God maketh sycke.

He seeth it with his eyes, and groneth thereafter, and is euen as a gelded man, that lyeth wyth a virgin and sygheth,

Eyue

Ecclesiasticus.

* Gyue not ouer thy mynde in
to heuynesse, and werpe not thy
selfe in thyne owne counsaile.

p̄o. 12. d.

15. b. 17. d.

Ec. 38. c.

p̄o. 14. d.

* The ioye and cherefulnesse
of the hart is the life of man, and
a mans gladnesse, is the p̄olon-
gynge of hys dayes. Loue thyne
owne soule, and comfoꝛ thyne
hearte: as foꝛ sorowe and heauy-
nesse, dyspue it farre from the: *

1. cor. 7. b.

foꝛ heuynesse hath slayne many
a man and byngeth no p̄ofite.

zeale & anger shorten the dayes
of the lyfe: carefulnesse and so-
rowe bynge age befoꝛe the tyme.
Unto a merie heart euery thyng
hath a good taste that he eateth.

The. xxxi. Chapter.

The miserie of the couetous.
Howe one shoulde behaue hym
selfe at the table, and be measu-
rable in meate and dꝛynke.

Ec. iii.

what

Ecclesiasticus.

What harme commeth of dypn-
kyng to muche.

¶
i. Ti. 6. b

T Hauayle and *carefulnesse
for rycheffe, taketh awaye
the slepe, & maketh the flesh
consume, when one lyeth and tak-
eth care, he waketh ever vp, like
as a great syknesse breaketh the
slepe. The ryche hath great la-
boure in gatherynge hys rycheffe
together, and then with the pleas-
sure of his ryches, he taketh hys
rest, and is refreshed.

But who so laboureth and
prospereth not, he is poore: and
thoughe he leaue of, yet is he a
begger. He that loueth ryches,
shall not be iustified: and who so
followeth corruption shall haue
ynough thereof.

ecclesi. 3. a.

* Many one are come in great
misfortune by the reason of gold
and haue founde their destructio
before

The. xxxi. Chapter.

before them.

**It is a tree of fallynge vnto
the that offre it vp, and all suche
as be foolys the fall therein.**

**Blessed is the ryche, whiche is
foude without blemysch, and hath
not gone after golde: no: hoped
in moneye and treasures.**

**Where is there suche one:
and we shall commend hym, and
cal him blessed: for great thinges
doth he among his people.**

**Whoso is tryed and founde
perfecte in suche thynges, shall be
commended and praysed.**

**Who myght offende, and hath
not offended:**

**Who coulde do euyll, and hath
not done it:**

**Therefore shall his good be sta-
blyshed, and the whole congre-
gacion shall declare his almeses.
Yf thou syt at a great mas table**

Ec. liii. open

The. xxi. Chapter.

open not thy mouthe wyde vpon
it, and make not many wordes.

Remembre that an euell eye is a
threwe. What thyng created is
worse the a wicked eye: therfore
weepeth it befoze euery mannes
face. Laye not thyne hande vpon
euery thyng that thyne eye seeth,
and stryue not wyth hym in the
Mat. 7. a. dish. * Ponder by thy selfe what
thy neyghbour wolde fayne haue
and be discrete in euery poynt.

Eate the thyng that is set be-
foze the manerlye, as it becometh
a manne, and eate not to muche,
lest thou be abhorred.

Leaue thou of fyfte of all be-
cause of nourtour, lest thou be he,
whome no man maye satisfye: the
whiche maye turne to thy decay.
When thou syttest among many
men, reache not thyne hande out
fyfte of all, * And howe well con-
sent

The xxxi. Chapter.

tent is a wyse man wyth a lyttle
wynne: so that in slepe thou shalt
not be sycke thereof, nor fele any
payne. A swete wholsome slepe
shall suche one haue, and fele no
inwarde grefe. He ryseth vp by
tymes in the mornynge and is wel
at case in hym selfe.

Ec. 37. v

But an vnfaciable eater slepeth
vnquietly, and hath ache & payne
of the body.

Yf thou felest that thou hast
eatē to muche, arise, go thy waye
cast it of thy stomacke, and take
thy rest: (and so shalt thou bring
no sycknesse vnto thy body.)

My sonne, heare me, and de-
spyse me not: and at the last thou
shalt fynde as I haue tolde the.

* In all thy workes be diligēt **Ro. 12. 1**
and quicke, so that there no sick-
nesse happen vnto the.

* Who so is lyberall in dealing **pro. 22. 9.**

Ec. v.

oute

Ecclesiasticus.

oute hys meate, many men shall
blesse him & praise him with the
lyppes, & the same is a sure token
of hys loue and faythfulnesse.

But he that is vnfaythfull in
meate the whole citie shall com-
playne of him: and that is a sure
experience of his infidelitie and
wickednesse. * Be not thou a
wynebybber: for wyne hath des-
troyed many a man.

The fyre proueth the harde
iron, so doth wyne proue the her-
tes of the proude, when they be
dronken. * wyne soberly dronke
quyckeneth the lyfe of man.

If thou drynkest it measur-
ably, thou shalt be temperat.

What lyfe is it that maye con-
tinue wythoute wyne?

Wyne was made from the be-
gynnyng to make men glad (and
not for dronkennesse.)

Wyne

The xxxii. Chapter.

Wyne measurably dronken is
a reioycyng of the soule & bodye.

But yf it be dronken with ex-
cesse, it maketh bytternes and so-
rowe vnto the mynde.

Dronkennes filleth the mynde
of the foolyshe, wyth shame and
ruyne, minyssheth the strength,
and maketh woundes.

* Rebuke not thy neyghboure **Eccli. 20. 9**
at the wyne, and despyse him not
in his mynth: geue him no despire
ful wordes, and prease not vpon
hym wyth contrary sayynges.

The xxxiii. Chapter.

To be set in rule and dignitie
shuld not make a mā proude and
hygh mynded, but to feare, to be
diligent and saythfull vnto them
that are commytted vnto hym. &c
wyth other good lessons.

Yf

Ecclesiasticus.

De. 17. d



If thou be made a ruler
* heave not thy selfe
therein, but be thou as
one of the people.

Ro. 12. b.

* Take diligent care for them
and loke well therto:

And when thou hast done al thy
duty, sette the downe that thou
mayest be merry wyth theym, and
receyue a crowne of honoure.

Take wiselpe and honestlpe, for
wysedome becommeth the ryghte
well. Hynder not musycke.

**Ecc. 3. a.
and. 20. a**

Speake not where ther is no au-
dience: * & poure not forth the wyse-
dome oute of tyme, at an impos-
tunitpe. Lyke as the Carbuncle
stone shyneth that is set in golde,
so doth a song garnyshe the wyne
feast: & as the Smaragde that is
set in golde, * so is the swetnesse
of musike by the myxture of wyne

ecc. 40. c

Thou yong man, speake that be-
cometh

The. xxxii. Chapter.

cometh the, and that is profitable: and yet scarce when thou art
twyse axed. Comprehende muche
wyth fewe wordes. In manye
thynges be as one that is igno-
raunte, geue care, and holde thy
tunge wyth all. Yf thou be amōg
men of hygher authoritie, desyre **D**
not to compare thy self vnto the
and whē an elder speaketh, make
not many wordes.

Befoze thunder goeth lyghte-
nyng, and befoze nourtour and
shamefastnesse goeth loue and fa-
uoure. Stande vp by tymes, and
be not the last, but get the home
soone, & there take thy pastyme,
and do what thou wylt: so that
thou do none euell, and desyre no
man. But afoze all thynges gyue
thākes vnto him that hath made
the, and replenysched the wyth
his goodes.

Who

Ecclesiasticus.

I Who so feareth the Lorde, will
receyue hys doctrine : and they þ
get theym to hym by tymes, shall
fynde grace . He that seketh the
lawe shall be fylled wyth all : As
for him that is but fayne, he wil
be offended therat.

They that feare the Lorde,
shall fynde theyr iudgement, and
theyr ryghteousnes shall be kynd-
led as lyght . An vngodlye man
wyl not be reformed , but can
helpe hym selfe with the example
of other in his purpose.

A man of vnderstandyng des-
pyseth no good counsell, but a
wylde and proude bodye hath no
fcare . My sonne, do nothyng
without aduise ment , so shall it
not repent the after the dede.

Goe not in the waye where
thou mayest fall, nor where thou
mayest stumbe agaynst the stone.
Gyue

The. xxxiii. Chapiter.

Gyue not thy selfe into a laborious slippery way, and beware of thyne owne chyliden.

In al thy workes put thy trust in **GOD**, from thy whole heart for that is the keepynge of the commaundementes. Whoso beleueth Goddes word, taketh hede to the commaundementes: and he that putteth hys truste in the **Lorde**, shall wante nothyng.

The. xxxiii. Chapiter.

How God ought to be feared and his lawe kept, the difference of dayes and of men.

The orderynge of chyliden or householdes.

There shall no euill happen vnto him that feareth **GOD**, but when he is in temptation, the **Lorde** shall deliuer hym.

A wyse man hateth not the lawe but

Ecclesiasticus.

Jaco. i. a *but an hipocrite is as a thyp in
a ragynge water.

A man of vnderstandynge gye-
ueth credence vnto the lawe of
God, & the lawe is faythful vnto
him. Be sure of the matter, than
talke therof: Be first wel instruct
then mayest thou gyue answer.

The herte of the folysh is lyke
a carte whele, and his thoughtes
runne aboute lyke the axel tre.

Lyke as a wyldc hoxse that
nepeth vnder euery one that syt-
teth vpon him, so is it w a scoone-
full frende. Why doeth one daye
excel another, seying all the dayes
of the yeaere come of the Sonne?

The wysedome of the Lorde
hath so parted them asunder, and
so hath he ordered the tymes and
sollemne feastes.

Some of them hath he chosen
and halowed befoze other dayes.

And

The. xxiii. Chapter.

**And all men are made of grounde,
and out of the earth of Adam.**

**In the multitude of science hath
the Lorde sundered them, & made
their wayes of diuerse fashions.**

**Some of them hath he blessed,
made much of the, halowed the:
and claymed them to him selfe.**

**But some of them hath he cur-
sed, brought them lowe, and put
them out of their estate.**

*** Lyke as the claye is in the Ro. 9. c.
potters hande, & all the ordynge
therof at his pleasure: so are men
also in the hāde of him that made
them, so that he maye geue them
as it lyketh him best.**

*** Agaynste euell is good, and
agaynste death is lyfe: so is the 2. cor. 9. c.
vngodly agaynste such as fea-
re God.**

**Beholde, thus are all the woꝝ-
kes of the Hyyghest and ther are
ff. i. euce**

Ecclesiasticus.

**Some
reade
two a-
gainst
one.**

ecc. 24. d

euer * two agaynste two, and
one set agaynste another. I am
awake, vp last of all, as one that
gathcreth after i haruest. In the
gyftes of God & in his blessinge
I am increased, and haue fylled
my wynepresse, lyk a grape ga-
threr. * Beholde, howe I haue
not laboured onely for my selfe,
but for all such as loue nurture
and wysedome.

Hearc me O ye great men of
the people and herke with youre
eares ye rulers of the congrega-
Ction. Gyue not thy sonne and
wyfe, thy brother & frende power
ouer the whyle thou lyuest: and
gyue not awaye thy substaunce
and good to another, lest it repēt
the, and thou be fayne to begge
therfore thy selfe. As longe as
thou lyuest and hast bꝛeth let no
man chaunge the;

For

The xxxiii. Chapter.

For better is it that thy chyldren pray the, the that thou shuldest be fayne to loke in their handes. In all thy workes be excellent, that thyne honoure be neuer stayned. * At the tyme whē eccli. 14. & thou shalt ende thy dayes, and synne the thy lyfe, distribute thyne inheritaunce. The fodder, the whippe, and the burthen belongeth vnto the Ass: meate, correction & worke vnto the seruaunt.

If thou set thy seruaunt to labour, thou shalt fynde rest: D

But yf thou let him go ydle, he shall seke lybertie.

The yocke and the whyppe bowe downe the necke, but tame thou thy euill seruaunt wyth bandes and correction.

Sende him to labour, that he go not ydle: For ydelnesse bringeth muche euell.

ff. ii.

Set

Ecclesiasticus.

Set him to worke, for that belongeth vnto him, and becommeth him well. If he be not obedient, binde his fete: but do not to much vnto him in any wyse, & without discretion do nothyng.

ecclesi. 14.

*** If thou haue a (faythfull) seruaunt, let him be vnto the as thyne owne soule: for in bloude hast thou gotten him.**

If thou haue a seruaunte, holde him as thy selfe: for thou haste neede of him as thy selfe.

If thou intreatest him euell, & kepest him harde, and makest him to be proude, & to rûne away fro the, thou canst not tel what way thou shalt seke him.

The. xxxiii. Chapter.

The hope of the vngodly is vayne, The ryghteous shalbe preserued, for he putteth his truste in God, whiche wyll not be reuocyled

The. xxxiii. Chapiter.

conceyded with offcrynge, but
with an innocent lyfe.

A wise people begyle the
selues with vayne & de-
ceatful hope, and foolcs
trust in dreames.

Who so regardeth dreames, is
lyke him that wil take holde of a
shadow & follow after the wynde

Euen so is it with the appea-
rynges of dreames. Befoze the
face is the lyknes of a face.

Who can be clenfed of the vn-
cleane? O: what truth can be spo-
ken of a lyar? Southsayenge,
witchcraft, sojcery, & dreamynge
is but vanite: like as when a wo-
man trauayleth with childe, and
hath many fantasies i her herte. **B**
Where as suche visidz come not
of God, set not thine herte vpon
thē. For dreames haue deceaued
many a man: and they fayled,
ff.iii. that

Ecclesiasticus.

that put theyr truste therein.

The lawe shall be fulfilled without lyes: and wysdome is sufficient to a faythfull mouth.

A wyse man that is well instructed, vnderstandeth moche: and he that hath good experience can talke of wysdome.

He that hath no experience, knoweth lytle: and he that erreth causeth moche wyckednesse.

Whē I was yet in errour I learned moche also: yea I was learned, that I can not expresse it al, and came ofte in peryll of death therby, tyl I was deliuered frō it.

Nowe I se, that they whiche feare God hath the right spirite: for theyr hope standeth in hym that can helpe them.

Whoso feareth the Lord, standeth in awe of no mā, and is not afrayed: for the Lord is his hope
and

The xxxiii. Chapter.

and comfort. Blessed is the soule of him that feareth the Lorde:

In whō putteth he his truste: who is his strength:

For the eyes of the Lorde haue respect vnto them that loue him. 2.pa.16 d

He is their myghtye protectiō, and stronge grounde:

* A defence for the heate, a refuge for the whote noone daye, a succoure for stomblinge and an helpe for fallynge. psa.cix.c.

He setteth vp the soule, and lightneth the eyes: He gyueth health, lyfe and blessing.

He that gyueth an offryng of vnrightheous good, his offrynge is refused: and the scornefull dealynges of the vnrightheous please not God.

* God hath no delyte in the offrynges of the vngodlye, neyther maye synne be recōsiled i the p10.15.a.

ff.iiii. mul=

Ecclesiasticus.

multitude of oblations.

Whoso byngeth an offeringe
out of the goodes of the poore,
doth euē as one that kylleth the
sonne befoze the fathers eyes.

De. 14. c.
ecclī. 7. c. **T**he breade of the nedefull is
the lyfe of the poore: he that de-
fraudeth him therof is a man of
bloud. Whoso robbeth his neigh-
bour of his luyngc doeth as
great a synne as though he sue
him to death. * He that defrau-
deth the labourer of his hye, is a
bloudshedder. Whē one buyldeth
and an other breaketh downe,
what profite haue they then but
labour? When one prayeth and
another curseth whose voyce will
the Lorde heare?

Rū. 19. b * He that wassheth him selfe by
cause of a deed body, and then
toucheth the decd agayne, what
doth his washyng?.

*** So**

The. xxxv. Chapter.

* So is it with a man that fasteth for his synnes, and doeth them agayne, who will heare his prayer? Or what doth his fasting pelppe him? p. 10. 26. b
2. pet. 2 d,

The. xxxv. Chapter.

The offering that pleseth god is to kepe his commaundementes, to be thankfull, mercifull, and to crosse from synne. God is the defender of the wyddowes, the fatherlesse, and oppressed, & heareth their prayer.

Who so kepeth the law, bringeth offerynges ynough. A
* He that holdeth fast the commaundement, offereth the ryght health offerynge. He that is thankfull & recōpeneeth offereth fyne floure. Here. 7. 2
Who so is merciful Heb. 13. 6
& gyueth almes that is the ryght Phil. 4.
thāko offeringe. God hath pleasure whē one departeth frō synne & to
for

Ecclesiasticus.

Ex. 34. a

forlake vnrpghtcouſneſſe recon-
cyleth vs with hym. * Thou
ſhalte not appeare emptye before
the Lorde: for all ſuche is done
bycauſe of the commaundement.

The offeringe of the ryghtous
maketh the alter fat, and a ſweete
ſmell is it before the hygheſt.

Gen. 4. a

* The offeringe of the ryghtous
is acceptable vnto God, and ſhal
neuer be forgotten. Gyue him his
honour with a cheareful eye, and
kepe not backe the fyrſtlyngeſ of

2. cor. 9. b

thyne handes, * In al thy giftes
ſhewe a mery countenaunce, and
halowe thy tythes vnto God,
with gladneſſe.

Tob. 4. b

Gyue vnto God accordynge
as he hath enryched and proſpe-
red the: * and loke what thyne
hand is able, that gyue with a
cherfull eye, for the Lorde recom-
penceth & gyueth the ſeuē tymes

The xxxv. Chapter.

as moche agayne. Gyue no vn-
righteous giftes, for suche wyl
not be receyue. Beware of wro-
full offringes, for the Lorde is a
ryghteous iudge, and regardeth
not mans persone. He accepteth
not the person of the poore, & but
he heareth the prayer of the op-
pressed. He despyseth not the de-
spyre of the fatherles nor the wyd-
dowe, when she poureth out her
prayer before him.

Doth not God se the teares
that runne downe the chekes of
the wyddow? Or heareth he not
the complaynte, ouer suche as
make her to wepe? Whoso scr-
ueth God after his pleasure shall
be accepted, and his prayer rea-
cheth vnto the cloudes. * The
prayer of him þ hūbleth him selfe
goeth thow the cloudes tyll she
come nye, she will not be cōforted
nor go

Deut. 10

Jud. 4

Cre. 3. d.
Acte. 10

Ecclesiasticus.

go her waye, tyl the hyghest God
haue respecte vnto her, gyue true
sentence, and perfourme the iudg-
gement. And the Lorde will not
be slacke in commynge, nor tary
longe: tyl he haue smitten in son-
dye the backes of the vnmerey-
ful and auenged him selfe of the
Hethen.

Tyll he haue taken awaye the
multitude of the cruell, and bro-
ken the scepter of the vnrigh-
tous. Tyll he gyue euery man
after his workes, and rewarde
them as they haue deserued.

Tyll he haue deliuered his peo-
ple, mayntayned their cause, and
reioyced them in his mercye.

O howe faire a thyng is mer-
cy, in the tyme of anguysh and
trouble. It is lyke a cloude of
rayne that commeth in the tyme
of a drouth.

C An

The. xxxvi. Chapter.

An earnest prayer vnto God
for helpe agaynst the enemyes.

The prayse of an honest womā.

Hue mercye vpon vs **O**
Lord thou God of al thin
ges. Haue respect vnto
vs (shewe vs the lyght of
thy mercyes, and sende thy feare
amonge the Heythen, and stra-
ngers whiche seeke not after the:
that they maye knowe, how that
therc is no God but thou, and
that they maye shewe thy wonde-
rous workes.)

Lyfte vp thyne owne hande
ouer the outlandyshe Heythen,
that they maye lerne to knowe
thy myght and power.

Lyke as thou art halowed in
vs befoze them, so byng to passe
that thou mayest be magnified
also in them befoze vs: that they
maye knowe the, lyke as we
knowe

Ecclesiasticus.

knowe the . . For there is none
other God, but onely thou, O
Lorde. Renewe the tokens, and
chaunge the wonderous workes

Shewe thyne hande and thy
right arme gloriouſlye.

Rayſe thyne indignacion, and
poure out thy wrath, take awaye
the aduerſarye and ſmyte the ene-
mye. Make the tyme ſhorte, re-
membre thy couenaunt, that thy
wonderous workes maye be pray-
ſed. Let the wrath of the fyre con-
ſume them that lyue ſo careleſſe:
and let them peryiſhe that do thy
people hurte. Smyte in ſondre
the heed of the prynces that be our
enemyes, and ſaye: there is none
other but we. Gather all the try-
butes of Iacob togyther agayne,
that they maye knowe how that
ther is none other God but only
thou, that they maye ſhewe thy
wonder-

The. xxxvi. Chapter.

wonderous workes, and be thy
people and heritage, like as from
the begynnyng. O Lord haue
mercy vpon the people, that hath
thy name; and vpon Israel * who
thou hast likened to a fyrstborne
sonne. O be merciful vnto Jeru
salem the citie of thy sanctuarie,
* the citie of thy rest. Iyl Shon
with thine vnspeakeable vertues
and thy people with thy glorie.

Exo. 4. 5

И. п. а. б. 5

Byue wytnesse vnto thy crea-
ture whom thou madest from the
begynnyng, and raise vp the pro-
phetes that haue bene shewed in
thy name. Rewarde them that
wayte for the, that thy prophetes
maye be founde faythfull.

O Lord, here the prayer of
thy seruantes, accordyng to
the blessinge of Aaron ouer thy
people, * that all they whiche
dwell vpon earth maye knowe
that

अनु. ६, ८,

Ecclesiasticus.

E
1.40. 2. d.

that thou art the Lorde, the eternall God whiche is from euerlasting. The belly deuoureth all meates, yet is one meate better then an other. Lyke as the tonge tasteth benefo, *so doth an herte of vnderstanding marke false wordes. A frowarde hert gyueth heynesse, but a man of experience lysteth him vp agayne. The woman receyuethe every man, yet is one doughter better the an other.

A fayre wyfe reioysseth her husbande, & a man loueth nothyng better. Yf she be louynge and vertuous with all, then is not her husband lyke other men.

He that hath gottē a vertuous woman hath a goodly possessio: she is vnto him an helpe & pylle where vpon he resteth. Where no hedge is, there the goodes are spoyled: and where no husbände is,

The. xxxvii. Chapster.

is, there the frendlesse mourneth

Lyke as there is no credence,
gyuen to a robber that goeth fro
one citie to an other : So is not
the man beleued that hath no rest
and must turne in where he may
abyde in the nyght.

The. xxxvii. Chapter.

Of true and false frendshyp.
Good counsell ought to be sought
at them which are vertuous and
feare God, but fyrst at God him
selfe. Of wysedome and sobrie-
nesse.

My frende sayth: I wyl

Be frendly vnto him also.

But there is some frend
whiche is only a frend in
name. Remayneth there not he-
ynesse vnto death, when a com-
panyon and frende is turned to
an enemy : O moost wycked pre-
sumptuous, from whence arte

Eg.

thou

Ecclesiasticus.

Eccel. 6. b. thou sprong vp to couer the erth
with falshood and decepte:

* There is some companion
whiche in prosperitie reioyseth
with hys frende: but in the tyme
of trouble he taketh part against
hym. There is some companion
that mourneth wyth hys frende
for the belly sake: but when trou-
ble commeth, he taketh, holde of
2. cc. 19. f. þ shylde. * Forget not thy frēde
in thy mynde, thynke vpon hym
in thy rycheſſe. * Every coun-
Eccel. 8. c. sayler byngeth forth hys coun-
and. 9. c. sayle, neuerthelesse, ther is some
that counsaileth but for hys owne
profyte. Beware of the coun-
sayler, & be aduysed afore wher-
to thou wylt vse hym: for he wyl
gyue counsaile for hym selfe.

B Lest he cast the lotte vpon the
and say vnto the: Thy way and
purpose is good, and afterward
he

The xxxvi. Chapter.

he stande agaynst the, and loke
what shall become of the.

Aske no counsaile at hym: that
suspecteth the for an enemye: and
hyde thy counsaile from such as
hate the. Aske no counsaile at
a woman concernynge thynges:
that she longeth for: Nor at a
fearfull and faynte herted bodye
in matters of warre: Or at a
marchaunte, howe deare he wyll
cheape thy wares towarde hym:
Or at a byer of sellynge: Or at
an enuyous man of thankesgr-
uyng: Or at the vnmereyfull of
louynge kyndnesse: At the slouth-
full of woorkynge: Or at an
hpyrling whiche hath no house,
of profyte or wealth. (An ydle fo-
dy wold not gladly heare speake
of muche labour.)

Take no suche folke to coun-
sell: but be diligent to seke coun-
sell

Eg. ii,

Ecclesiasticus.

sayle at a vertuous man, that feareth God, suche one as thou knowest to be a keeper of the commaundementes, whiche hath a mynde after thyne owne mynde, and is soꝝy foꝝ the when thou stumblest

And holde thy counseyle fast in thy heart, foꝝ there is no man moꝝe faythfull to keepe it, than thou thy selfe. Foꝝ a mannes mynde is sometyme moꝝe dysposed to tel oute, then seuen watchmen that sytte aboute in an hygh place lokyng about them.

And aboue all thys pꝛaye the gyghest, that he wylle leade thy waye in faythfulnes and truthe.

Before al thy workes are counsayle fyist, and oꝝ euer thou doest any thyng be well aduysed.

There be foure thynges that declare a chaunged harte, where out there spryngeth euyl & good,
deathe

The. xxxvii. Chapter.

deathe and lyfe, and a maysterful
tounge that bablcth muche.

Some manne is apte and well
instructe in manye thynges, and
yet very vnprofitable vnto hym
selfe. Some man there is, that
can gyue wyse and prudent coun
sayle, and yet is he hated, and
contineth a begger: for that grace
is not gyuen hym of God, to be
accepted. An other is robbed of
all wysedome, yet is he wyse vn
to hym selfe, and the frute of vn
derstandyng is faythefull in hys
mouthe. A wyse man maketh his
people wyse, and the fruytes of
hys wysedome fayle not.

A wyse man shalbe plenteous
lye blessed of God: and they that
se hym, shal speake good of hym.

The lyfe of manne standeth in
the numbre of the dayes, but
the dayes of Israel, are innume
rable

Ecclesiasticus.

table. A wyse man shal obtayne
faythefulnesse & credence amonge
hys people, and hys name shalbe
perpetual. My sonne, proue thy
soule in thy lyfe : and yf thou se
any euyl thynge, gyue it not vnto
her. * For all thinges are not
profitable for all menne: neyther
hath euery soule pleasure in euery
thynge. Be not greedy in euery
eatynge, and be not to haue
ste vppon all meates. * For ex-
cesse of meates, byngeth sycke-
nesse, and glotony cometh at the
last to an vnmearurable heate.

Eccl. 31. 6

Thow we glotonye haue ma-
ny onc perished: but he that dys-
teth hym selfe temperatlye, pro-
longeth hys lyfe.

The. xxxviii. Chapter.

Phisitions & medicins ought
not to be despyled, but ought to
be vsed as a gyft of God : neuer-
theless

The xxxviii. Chapiter.

thelesse God hym selfe is fyrst to
be sought in all sykkenesse. Man
shuldc be measurable in mour-
nyng for the deade, and prepare
them seluss also vnto death. E-
uerie workman ought to be di-
ligent in hys labour, & to please
God wyth keepyng hys cōmaun-
dementes.

Honour & Phisition: ho-
noure hym bicause of ne-
cessitie. God hath created
hym (for of the hyghest cometh
medicine) and he shal receyue gife-
tes of the kynge.

The wylsedom of the phisic-
tion byngeth him to great wor-
shyppe, and in the syghte of the
great mē of this world he shal be
honourably takē. The lord hath
created medicine of þe erth, & he þe **Exo. 15. 1**
is wise wil not abhorre it. * was
not the bytter water made swete

Eg. liii.

wyth

Ecclesiasticus.

4. ec. 4. c. In a tree, that men myght learne
to knowe the vertue therof:

The Lorde hath gyuen men
wysedome and vnderstandynge,
that he myghte be honoured in
hys wonderous workes. With
suche doeth he heale men, and taketh
awaye theyr paynes.

Of such doeth the Apothecary
make a confection, yet can no man
perfourme all hys workes.

For of the Lorde cometh prosperous
wealth ouer al the earth

2. pa. 16. c.
esa. 38. a. **B** My sonne, despise not thys in
thy syckenesse: * but praye vnto
y lord, & he shall make the whole.

Leaue of from synne, and ordeyne
thyne handes aright: cleanse
thyne harte from al wyckednes.

Geue a swete sauoured offeryng
and the fyne flower for a token
of remembraunce, make the offe-
ryng fat, as one that gyueth the
first

The xxxviii. Chapter.

fyyste fruytes, and gyue roume to
the Phisition. For the Lorde
hath created hym: let hym not go
from the, for thou hast nede of
hym. The houre maye come that
the sycke maye be helped thowwe
them, when they praye vnto the
Lorde, that he maye recouer and
get health to lyue longer.

He that sinneth befoze hys ma-
ker, shall fall in the handes of the
Phisition.

My sonne, * byng foze the thy
teares ouer the deade: and be- **Eccl. 22. 6.**
gygne to mourne as if thou had-
deste suffered greatte harme thy
selfe: and than couer hys bodye
after a cōuenient maner, and de-
spyse not hys buryall. Enforce
thy selfe to weep, and prouoke
thy selfe to mourne, * make la- **1. thes. 4.**
mentation expedientlye, and that
a daye oꝛ two, least thou be cyp-
l

Ecclesiasticus.

spoken of, and comfort thy selfe
bycause of thy heynesse.

p̄o. 12. d.

and. 17. d

eccl. 30. c

* For of heynesse cometh
death, the heynesse of the herte
breaketh strength. Heynesse and
pouertie greueth the hert in tem-
ptation and offence. Take no
heynesse to hert, dyue it away,
and remember the last thynges,

Forget it not, for there is no
turnyng agayne.

Thou shalte do hym no good
but burne thy selfe. Remembre
hys iudgemente, thyn also shall
be lykewyse: vnto me yesterdays
vnto the to daye.

2. re. 12. e.

* Lette the remembraunce of
the deade ceasse in hys reste: and
comforte thy selfe agayne ouer
hym, sayng hys spiritie is depar-
ted from hym. The wysedome
of the scribe is at cōuenient time
of rest, and he that ceaseth from
exercisc

The. xxxviii. Chapter.

exercise and labour, shalbe wyle

He that holdeth the ploughe,
and hath pleasure in proddynge
and dryvynge the oxen, and goeth
aboute wyth suche workes, he
can speake of oxen.

He setteth hys heart to make
fowes, and is diligent to gyve
the kyne fodder. So is euerie
carpenter also and workemaster
that laboureth styll nyghte and
day: he carueth, graueth and cut-
teth oute, and his desyre is in fū-
dye cunnynge thynges, and hys
hearte ymagineth, howe he maye
cunnynge cast an ymage, hys
diligence also and watchynge per-
fourmeth the worke.

The yron smyth in lyke ma-
ner bydeth by hys synthe, & doeth
hys diligence to labour the yron.

The vapour of the fyre bren-
neth hys flesh, and he must fyght
wyth

Ecclesiasticus.

wyth the heate of the forname.

The noyse of the hammer soundeth ever in hys eares, & hys eyes loke styll vpon the thyng that he maketh. He hath set hys mynde therevpon, that he wyl make out hys woork, and therefore he watcheth how he may set it oute and byng it to an ende.

So doth the potter syt by his woork, he tourneth the whele about wyth his fete, he is diligent and carefull in his doynges, and hys labour and woork is wythout numbre. He fashyoneth the claye with his arme and with his fete he tempereth it.

His hearte ymagyneth how he maye make it pleasaunt, and hys diligence is to cleanse the oven.

All these hope in theyr handes and euery one thynketh to be cunning in hys woork,

Wyth

The. xxxviii. Chapter.

Wythout these maye not the cities be mayntayned, inhabited, nor occupied: yet come they not hygh in the congregation.

They vnderstande not the couenaunt of the law: they can not declare equitie and iudgemente: they can not fynde out the darke sentēces: but thorow theshal the creature of the worlde be mayntayned: theyr prayer concerneth only the worke & labour cōmyng

The. xxxix. Chapter.

Wisdom and the feare of God excell all other thynges. All thynges are made to serue the faythfull.

Wit he that applyeth hys mynde to vnderstande the lawe of God, doeth diligently seke out the wisdom of them of the olde tyme, & exercyceth hym selfe in the prophetes

Ecclesiasticus.

phetes. He kepeth the sayinges
of famous men, and preachech to
the vnderstandyng of darke sen-
tences of wisdom. He seeketh out
the mysterye of secreete sayinges,
& exercyseth hym selfe therein co-
tinually. He doth seruice among
great men, and appeareth before
the Prynce. He goeth into a
straunge countre, and trauaileth
thorowe it: loke what good or
euyl is amonge men, he proueth
it, and seeketh it out. He purpo-
seth in his herte to resorte earlye
vnto the Lorde that made hym,
and to praye before the hyghest
God. He openeth his mouth in
prayer and prayeth for his syn-
nes. When the great Lorde wyl
he shall be fylled with the spirite
of vnderstandyng, that he maye
then poure out wyse sentences,
and geue thanks vnto the lorde
in

The. ix. Chapter.

in hys prayer. He shal orde hys
deuyce, and leade hys knowledge
aryght, and gyue hym vndersta-
ndyng of secrete thynges.

He shal shew forth the science
of hys learyng, and reioyce in
the couenaunt of the lawe of the
Lorde. The whole congrega-
tion shal commende hys wysedome
and it shal neuer be put out.

The remembraunce of hym shal
neuer be forgotten, & hys name
shall continue from one genera-
tion to another.

eccli. 44

* Hys wysedome shall be spo-
ken of, and the whole congrega-
tio shal openly declare hys prayse

Whyle he lyueth he hath a
greater name then a thousande
besyde, and after hys death the
same name remaineth vnto hym

Yct wyl I speake of mo men
of vnderstandyng, for I am full
as

Ecclesiasticus.

as the Moone. Herken vnto in
(ye holy vertuous childre) byng
furthe frute, as the Rose that is
plated by the brokes of the felde,
and gyue ye a swete smell as Iy-
banus. Florey she as the rose gar-
den, syng a song of prayse.

D gyue thanks vnto God
ouer all hys workes. Gyue glory
and honour vnto the Lord, shew
hys prayse wyth your lippes.

Yea euen with the song of your
lippes, wyth harpes and playing
and in guyng thākes vnto hym
saye after thys maner.

Gen. 1. d.

* All the workes of the Lorde
are exccadyng good, and al hys
D cōmaundementes are meete, and
conuenient in due season.

A man nede not to saye: what
is this? what is that? for at tyme
cōuenient they shall al be sought.

Gen. 7. d

* At hys commaundement the
water

The xxxix. Chapter.

water was a wall, and at the
worde of his mouth the waters
stode still. In his comaundemēt
is euey thyng acceptable, and
reconeyled: and hys health can
not be mynished. The workes of
al flesh are befoze hym, and there
is nothyng hyd from his eyes.

He seeth from cuerlastyng, to
euerlasting: and there is nothing
to wonderful or hygh vnto him.

A man nede not to saye then
what is this, or that? For he
hath made al thynges to do good
vnto man. Hys blessyng shall
runne ouer as the streame, and
moysture the earth lyke a floude
of water. Lyke as he maketh the
water for dryth, so shall hys
wrath fall vpon the hepythen.

* His wayes are playne and
ryght vnto the iuste, but the vn-
godly stumbe at them. * For the

h.

good

¶

De. 14. b

Ro. 8. d.

Ecclesiasticus.

Ecc. 19. c good are good thynges created,
from the begynnynge, and euill
thynges for the vngodlye. * All
thynges necessary for the lyfe of
man are created from the begyn-
nyng. Water, fyre, yron and salt,
meale, wheate and honye, mylke,
and wyne, oyle and clothynge.

1. tim. 4. a * All these thynges are created
for the best vnto the faythfull:
But to the vngodly shal all these
thynges be turned to hurte and
harne. There be spyrites that
are created for vengeaunce, and
in theyr rygorousnesse haue, they
mat. 25. d fastened theyr tourmentes.

* In the tyme of the ende, they
shall poure oute theyr strength,
and pacify the wyath of him that
made them.

Ec. 40. b * Fyre, hayle, hungre & death:
all these thynges are created for
vengeaunce.

The

The. xxxix. Chapter.

The teeth of wyldē nōysome
beastes, the scorpions, serpentes
and the sword, are created also
for vengeance, to the destructiō
of the vngodlye.

They shall be glad to do hys
commaundementes, and when
nede is, they shalbe readye vpon
earth: and when theyr houre is
come, they shal not ouerpasse the
commaundement of the Lorde.

Therefore haue I taken a good
courage vnto me from the be-
gynnyng, and thoughte to put
these thinges in wytyng, and to
leauē them behynde me.

* All the workes of the Lorde Gene. 1. b
are good, and he giveth euerye
one in due season, and whē nede
is. So that a man neade not to
saye: this is worse then that.

For in due season they are all
pleasaunt and good: And therefore
Psal. ii. prayse

Ecclesiasticus.

praise the Lorde with holt herte
and mouth, and gyue thākes vn-
to his name.

The .xl. Chapiter.

The lyfe of mā is a battayle.
All thynges passe awaye, but the
truthe abydeth for euer. The ly-
bcrall and louyng condicions of
the ryghteous. The vnfaith-
fulnesse and nygardnesse of the
vngodlye.

Job. 5. a.

A Great * trauayle is crea-
ted for all men and an he-
uy yoke vpon all mennes
chyliden, from the daye that they
go out of theyr mothers wombe
tyll they be buryed (in the earth)
the mother of all thynges: name-
lyc theyr thoughtes and ymagi-
nacions, feare of the hert, coun-
sayle, meditations, longyng and
desyre, the daye of death: from
the hyghest that sytteth vpon the
glo-

The .xl. Chapter.

glozyous seate, vnto the lowest
and moost symple vpo the earth:
from hym that is gozgiouflyc as
cayed and weareth a crowne,
vntyll hym that is but homelye
and symply clothed. There is no
thyng but wyath, zeale, feareful
nesse, disquyetnesse, and feare of
death, rigozous angre and strife.

And in the nyght when one
shulde rest and slepe vpo his bed,
the slepe chaungeth his vndersta
ding and knowledgc. As lytle as
nothyng is his rest, in the slepe,
as well as in the daye of labour.

He feareth, and is disquyeted
in the visson of his herte, as one
that runneth oute of a battayle:
in the tyme of health he awa-
keth and maruayleth that the
feare was nothyng. Suche thin-
ges happen vnto the fleshe, both
of man and beaste, but seuen-
fold

Ph. iii.

Ecclesiasticus.

folde to the vngodlye.

Ecc. 39. c. Moreover, death, bloudshed:
dying, stryfe and sword, oppres-
sion, hungre, destruction and pu-
nyshment: * these thynges are all
created, agaynste the vngodlye,
* for they: sake came the floude
also. * All that is of the earth shal
tourne to earth agayne: and all
waters ebbe agayne into the see.

Gen. 7. d.

Gen. 3. d.

Ec. 41. b.

All byrbes and vnrpyghteous-
nesse shalbe put awaye, but fayth
fulnesse and truthe shal endure
for ever. The substaunce and
goodes of the vngodlye shal be
dryed vp and synke awaye, as a
waterfloude, and they shal make
a sounde, lyke a great thundre in
the rayne.

L Lyke as the ryghtous reioy-
seth when he openeth his hande,
so shal the transgressours be
faynt, when they: goodes vanishe
and

The .xl. Chapter.

and consume awaye.

* The chyldren of the vngod: Ec. 41.b.
ly shal not obtayne many braun-
ches, and the vncleane rootes vp-
pon the hygh rockes shalbe roo-
ted oute before the grasse by the
watersyde, and vpon the ryuer
bankes. Frendlynesse and libera-
litie in the encrease and blessing
of God, is lyke a paradysse and
garden of pleasure: suche mercy
also and kyndnesse endureth for-
euer.

* To labour and to be con- 1. tim. 6 b
tent with that a man hath, is a phil. 4. b.
swete pleasaunt lyfe: and that is
to synde a treasure aboue all tre-
asures. To beget children and to
repayre the citie, maketh a perpe-
tual name: but an honest woman
is more worth then they bothe.

* Wyne and mynstrelsy reioyse Ecc. 32. a
the herte, but the loue of wyse-

h h, iiii.

done

Ecclesiasticus.

home is aboue them both.

Pyping and harping make a
swete noyse, but a frendly tung-
goeth beyonde them both.

D Thyne eye despyeth fauour and
beautye, but a grene secde tyme
rather then them both. A frende
and companion come togyther
at oportunitie, * but aboue them
both is a wife that agreeth with
her husbände. One brother hel-
peth an other in the tyme of trou-
ble, but a lineste shal delyuer them
both. Golde and syluer fasten
the feete: but a good counsaile is
more pleasaunt then they both.

Temporall substaunce and
strength lyft vp the mynde: but
the feare of the Lorde more then
they both. The feare of the lorde
wanteth nothing and nedeth no
helpe. The feare of the Lorde is
as a pleasaunte garden of bles-
syng,

ecclesi. 25. a

The. xli. Chapter.

syng, and nothyng so beautifull
as it is. My sonne, leade not a
beggars lyfe, for better it were to
dye then to begge. Whoso loketh
to an other mannes table taketh
no thought for his owne lyving
howe to vpholde hys lyfe: for he
fedeth him selfe with other mens
meate. But a wyse and wel nur-
tured man, wyll beware thereof.
Beggyng is swete in the mouth
of the vnchamefast, but in hys
belly there burneth a fyre.

The. xli. Chapter.

Death is fearefull vnto the
wicked, but a ioy vnto the righ-
tous. The cursyng of the vngod-
ly. A good name is a noble thing
what the thynges be whereof a
man ought to be ashamed.

Death, how bitter is the
remembraunce of the to
a man that seeketh rest &
com-

Ecclesiasticus.

comforte in his substance and
ryches: vnto the man that hath
nothyng to bere hym, and that
hath prosperytie in all thynges:
yea vnto hym that is able to re-
ceyue meate.

Death, how acceptable and
good is thy iudgement vnto the
nedfull, and vnto hym whose
strenght fayleth, and that is now
in his laste age, and that in all
thynges is ful of care and feare:
fulnesse: vnto hym also that is
in dyspayre, and hath no hope
nor pacience.

Gen. 3. D Be not thou afrayde of death
remembre them that haue bene
before the, and that come after
the: ¶ this is the iudgement of the
Lorde ouer all flesh.

And why woldest thou be a-
gainst this pleasure of þe hyghest
Whether it be ten, an hundred,

The .xli. Chapter.

or a thousande yeares, death asketh not how longe one hath lyued. † The chyliden of þ vngodlye are abhomyable chyliden, and so are they that kepe companye with the vngodly. * The inheritance of the vngodlye chyliden shall come to nought, and theyr posteritie shall haue perpetuall shame and confusion. The children complayne of an vngodly father: and why? for hys sake they are rebuked and despyled.

Wo be vnto you (O ye vngodlye) which haue forsaken the lawe of the best God, If ye be borne, ye shalbe borne to cursing yf ye dye: the curse shalbe youre porcion. * All that is of the earth shal turne to earth agayne: so go the vngodlye also out of þ curse into destruction.

The sorowe of men is in theyr body

psa. 17. c.

Ec. 40. c.

Gen. 3. d.

Ec. 40. d.

Ecclesiasticus.

Ecc. 20. d bodye, but the name of the vn-
godly shalbe put out, for it is no
thyng worth. * Labour to gette
the a good name, for that shall
continue surer by the then a thou-
sande great treasures of golde.

Ecc. 20. d A good lyfe hath a numbꝛe of
dayes: but a good name endureth
euer. My chyldren, kepe wysdom
in peace: for * wysdome that is
hid, & a treasure that is not sene,
what profyte is in them bothe.

A mā that hydeth foolysshnesse
is better then a man that hydeth
hys wysdome. Therefore be ye
turned at my woordes: for it is
not good in all thynges, and al-
waye to be ashamed. True fayth
must proue and measure it.

Be ashamed of whoredome be-
fore father and mother. Be asha-
med of leasynge before the pꝛince,
and men of aucthoritie, Of syn
before

The. xli. Chapter.

before the iudge and ruler. Of
offence before the congregation
and people. Of vnrighousnesse
before a companion and frende.

Of theft before the neyghbours.

* As for the truthe of God, and
his couenaunt, be not ashamed
thercof. Be ashamed to lye wyth
thyne elbowed vpon the bzeed.

Rom. i. d

Be ashamed to loke vpon har-
lottes. Be ashamed to turne a-
way thy face from thy frende.

Be ashamed to take, and not to
gyue. * Be ashamed to loke vpo
an other mans wyfe, & to make
many tryflyng wordes with her
mayden, or to stande by her bed-
syde. * Be ashamed to vp brydde
thy frende: and whē thou gyuest
any thyng, cast hym not in the
teeth wythall.

Mat. 5. c

Ecd. 18. c
and, 20. b

The. xlii. Chapter.

Where one ought not to be
ashamed

Ecclesiasticus.

ashamed. The care and bringing
up of chyl dren. The power and
wysedome of God.

Ec. 19. b.

R * Hearse not a thyng
twyse, and disclose not
the wordes that thou hast
herde in secrete. Be shame
fast and wel mancred in dede, so
shall euerie man fauour the. Of
these thynges be not thou asha
med, and accept no person to of
fende: Namely, of these thynges
be not ashamed: Of the lawe of
God, of the couenaunt of iudge
ment, to bring the vngodlye fro
his vngodlynesse vnto ryghtous
nesse, and to make hym a good
man: to deale faythfullyc wyth
neyghboure and companion, to
distribute the heritage vnto the
frendes: to be diligente to kepe
true measure and weyght, to be
contente, whether thou gettest
moche

The. xxxviii. Chapter.

moch or lytle: to deale truly with
tempozall goodes in byngc and
sellynge, to bynge vp chyliden
with diligence: to correct an euill
seruaunte, to kepe that thyng is
from an euill wyse, to set a lock
where manye handes are: what
thou delyuereest and gvest oute
to be kepte, to tell it and to wepe
it: to wyte vp all the delyuering
and receyuyngc: to enfourme the
vnlarned and vnwyse. Of the
aged that are iudged of þyng.

If thou be diligent in these
thynges, truly thou shalt be lear-
ned and wyse, and accep:ed of
all men.

The doughter maketh the fa-
ther to wathe secretly: and the
carefulnesse that he hath for her
taketh awaye hys slepe: yea, in
the youth: lest she shoulde over-
growe hym: And when she hath
an

Ecclesiasticus.

Ec. 26. b.

an husbanc, lest she shoulde be hated, and lest she shulde be despyled or rauyshed in her virginite, or gotten with chylde in her fathurs house: Or when she cometh to the man) lest she behaue her selfe not ryght, or contynue vnfruteful. * If thy doughter be wanton kepe her straytly, lest she cause thyne enemyes to laughe the to scoyne, and the whole cytie to gyue the an cuyll repozte, so thou be fayne, to heare thy shame of cucry man, and be confounded befoze all the people.

Ecl. 25. d

* Scholde not euerpe bodyes beautye, and haue not moche dwellynge amonge women. For lyke as the worme and moth cometh out of clothynge, * so doeth wyckednesse come of women.

Gen. 3. b

It is better to be with an cuyll man, then with a frendlye wyfe, that

The. xlii. Chapter

that putteth one to shame and rebuke. I wyl remembre the workes of the Lorde, & declare the thyng that I haue sene.

In the wordes of the Lorde are his workes. The Sunne ouerlooketh all thynges with his myne, and all his wordes are full of the clerenesse thereof. Hath not the Lorde brought to passe that his sayntes shoulde tell oute all his wonderous workes, whiche the almyghty Lorde hath stablISHED? All thynges endure in his glory. He seketh out the ground of the depe, and the heart, and knoweth all theyr ymaginacion and wysedome. For the Lorde knoweth all sciencie, and he loketh into the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thinges that are secrete. * No thoughte maye
III. escape

Job. 42. 8

Esa. 39. 6

Ecclesiasticus.

escape hym, neyther maye anye
worde be hyd from hym.

De. 32. c. He hath garnysht the hygh ex-
cellent workes of hys wysedome
Ec. 33. b. and he is from cuerlastyng to es-
uerlastyng. Unto hym maye no-
thyng be added, neyther can he
be mynyshed, he hath no nede al-
so of any counsaile. O howe as-
miabie are all his woorkes, and
as a sparke to loke vpon: They
lyue all, and endure for cuer: and
whensocuer nede is, they are all
obedient vnto hym. They are all
double, * one agaynst an other
he hath made nothyng that hath
faute or blemyshe. He hath stabli-
shed the goodes of euerythone:
and who maye be satisfiied wyth
hys glory when he seeth it.

The. xliii. Chapter.

The beauty of the firmament
wherby the power and wisdom
of

The. xliii. Chapter.

of God is known, and shoulde
by ryght be praycd.

The gloire of the heyghte **A**
*is the fayre and clere fyr= psal. 8. a.
mament, the beauty of hea=
uen is in hys glorious clearnesse.
The Sunne when it appeareth,
declareth the daye in goyng oute
of it, a meruaylous worke of the
hyghest.

At noone it burneth the earth
and who maye abyde the heate
thereof?

Whoso kepeth an ouen when
it is whote, thre times moze doth
the Sunne burne vpon the moun=
taynes, when it breatheth oute
the fyerbeames, and myneth
wyth the brightnesse of it, it blind=
deth the eyes.

Great is the Lorde that made
it, and in his comaundement he
causeth it to runne hastely.

Al. ii:

The

Ecclesiasticus.

Gen. 1. 5.

* The Moone also is in all, and at conuenient season, it sheweth the tymes, and is a token of the tyme. * The token of the solempne feaste, is taken of the Moone, a lyght that mynysheth and encreaseeth agayne. The mo

Ex. 12. 8.

neth is called after the Moone, it groweth wonderouslye in her chaungyng. The army of heauen

B

also is in the heyghte, in the firmamente of Heauen, it giveth a cleare and glorious shyne. This is the clearenesse of the Starres the beautiful apparel of heauen, the apparell that the Lorde lygh-teneth in the heyght. At hys holy worde they continue in their order, and not one of them fayleth in their watche. † Loke vpon the raynebowe, and prayse him that made it, verye beautifull is it in hys shyne. He compasseth the Hea-
uen

Gen. 9. 6

The.xlii.Chapiter.

nen aboute wyth hys clearnesse & glozpe, the handes of the hyghest haue bended it. Thowwe his cōmaūdement, he maketh the snow to fal, and the thundre of his iudgement to smyte hastely.

Thowwe his cōmaundemente the treasures are opened, and the cloudes flye as the foules.

In his power hath he strengthened the cloudes, and brooken the hayle stones. The mountaynes mealte at the syghte of hym, the wynde bloweth accordyng to his wyll. The sounde of his thunder beateth the earthe, and so doeth the storme of the North. The whyllwynde also lighteth doune as a fethered foule, casteth oute & spreadeth the snowe abroad: and as the greshoppers that destroye all, so falleth it downe. The eye maruaileth at the beauty of the

Ecclesiasticus.

Wytnesse thereof, & the heart is as
frayde of the rayne of it.

He poureth out the frost vpon
ye earth lyke salte, and when it is
frosen, it is as sharpe as þe pricke
of a thystle.

When the colde northwynde
bloweth, harde Cristall commeth
of the water. He lyghteth downe
vpon al gatheringes togyther of
waters, and putteth on the wa-
ters as a brestplate. He deuour-
eth the mountaynes, and burn-
eth the wyldernes, and looke
what is grene, he putteth it oute
lyke fyre. The medicine of all
these is, when a cloude commeth
hastelye: and when a dewe com-
meth vpon the heate, it shalbe re-
freshed agayne. (In hys woorde
he styllleth the wynde.) In hys
counsaille he setteth the depe, and
the lord Jesus planted it.

They

The. xliiij. Chapter.

They that sayle ouer sea, tell
his perils and harmes: and whē
we heare it wyth oure eares, we
maruaile therat. For there be
straunge wonderous woorkes,
dyuers manner of nyce beastes,
and whale fyshes. Wherowe hym
are all thynges set in good ordre
and perfourmed, & in his worde
al thynges endure.

I speake muche, but I can not
sufficientlye attayne vnto it, for
he hym selfe onely is the perfecti-
on of all wordes.

We shoulde prayse the Lorde
after all oure power, for he is
great in all hys woorkes. * The
Lorde is to be feared, yea verye
great is he, and maruaylous is
his power. Prayse the Lord, and
magnifye hym as muche as ye
may, yet doth he farre excede all
praise,

psa. 95. 2.

Ecclesiasticus.

Ala. 10 5. * Magnify hym with al yowre power, and labour earnestlye: yet are ye in no wyse able suffycientlye to prayse hym.

Deu. 5. c. * Who hath sene him that he
Joh. 1. b. myght tel vs? Who can magnifye hym so greatly as he is? For there are hyd yet greater thinges than these be. As for vs we haue sene but fewe of hys workes.

For the Lorde hath made all thynges, and gyuen wysedome to suche as feare God.

The .xliiii. Chapiter.

A commendation and prayse of the olde vertuous fathers.

A Et vs commende the noble famous men, and the generation of oure olde fore elders and fathers.

Manye more glorvous actes hath the Lorde done, and shewed hys

The. xliii. Chapter.

hys great power euer syns the begynnyng. The noble famous me raygned in their kyngdomes and bare excellent rule.

In theyr wysdome and vnderstandyng they folowed the counsayle shewed in his prophesyes.

* They ledde the folke thow Exo. 18. 5
to we the counsell and wisdom of the scribes of the people.

Wise sentences are founde in theyr instruction. They soughte the swetenesse and melody of musycke, and brought forth the pleasant songes in scripture.

They were ryche also, and coulde comfort and pacifye those that dwelte wyth them. All these were verie noble, and honourable men in their generatiōs, and were well reported of in theyr tymes. These haue left a name beynde them, so that theyr prayse shall

Ecclesiasticus.

shall alwaye be spoken of.

Afterwarde there were some
whose remembraunce is gone.

Gen. 7. d

* They came to noughte, and
perished as though they had ne-
uer bene: and became as though
they had neuer be bozne: yea, and
they: chyldren also with them.

B Neuerthelesse, these are louing
men, whose ryghteousnesse shall
neuer be forgotten: but continue
by they: posteritie.

They: chyldren are an holpe
good heritage.

They: seede endured fast in the
couenaunt.

For they: sakes shall they:
chyldren and seed continue for e-
uer, and they: prayse shall neuer
be put downe. They: bodyes are
buried in peace, but they: name
lyueth for evermore.

The people can speake of they:
wyse.

The xliii. Chapter.

wysedome, and the congregation
can talke of thei prayse.

* Enoch walked ryght and Gen. 5. c.
acceptably befoze the Lorde: ther Ec. 46. 6
foze was he translated fo: an ex-
ample of amendement to the ges-
nerations.

* Noe was a stedfast & rygh: Gen. 6. b
teous manne, and in the tyme of 7. 7. 8.
wra the he became a reconcylng.

Therefore was he left a remnaüt
vnto the yearth, when the floude
came. * An everlastyng couenaüt Gen. 9. b
was made with hym that al flesh
shuld perissh nomoze with water. L

* Abraham was a great father Ge. 12. a.
of manye people, in gloze was 15. b. 17. a
there none lyke vnto hym.

He kept the lawe of the hyghest
and came into a couenaüt wyth
hym.

He set the couenaüt in his flesh
* and when he was tempted, he Ge. 22. a.
was

Ecclesiasticus.

was founde faythfull. Therefore
swore God vnto hym, wyth an
oth, that he woulde blesse al peo-
ple in his seede, that he wold mul-
tiplie and encrease hym, as the
duste of the yearth, and to exalte
hys seede as the starres: yea and
that hys seede shoulde haue the
possession and inheritaunce of
the lande, from sea to sea, and
from the riuers vnto the borders
of the lande.

D
Ge. 25. a.

* Wyth Isaac dyd he stablysh
the same couenaunt, for Abrah-
am hys fathers sake.

Yea that gracious blessinge
and health of all men, and coue-
naunt dyd he stablyshe with Is-
aac, and made it to reste vppon
the head of Jacob.

Gen. 28. c
29. f. 30.

He knewe hym, * in that he
prospered hym so wel and ryche-
lye, and gaue hym an heritage,
and

The.xlv.Chapiter.

and sundred his porcion by it self
* and parted it among þ twelve
trybes. Josu.13.
and 18.

Mercyfull menne brought he
oute of hym, whiche founde fa-
uour before all flethe.

The.xlv.Chapiter.

Of the faythefull worthyes,
and theyr noble actes. Of the
preesthode and offrynges. The
punysshment of the sedicious.

Moses beloued of God
and men, whose remem-
braunce is in hygh praise,
hym hath the Lord made
lyke in the gloze of the sayntes
and magnified hym, so that the
enemyes stoode in awe of hym,
thorowe his wordes he dyd great
wonders.

He made hym greatte in the
syght of kynges, gaue hym com-
maundemente before hys people,
and

Ecclesiasticus.

Num. xii. a * **C**lothed him his glorious power
* **H**e stablyshed hym wyth
faythfulnesse and mekenesse, and
chose hym out of all men.

Ex. 19. 20. **F**or he hearde his voyce, and
led hym in the darke cloude : *
there he gaue hym the commaun-
dementes : Yea, the lawe of lyfe
and wysedome, that he myghte
teache Jacob the couenaunt, and
Israel his lawes.

Exo. 4. 1. * **H**e chose Aaron his brother
also out of the trybe of **E**lvi:cs
alted hym, and made hym suche

Ex. 28. a. lyke. * **A**n everlastyng couenaunt
made he wyth him, and gaue him
the presthode in the people.

He made him glorious in beaus-
tiful aray, and clothed him wyth
the garment of honour.

He put perfect ioye vpon hym
and gyded hym wth strengthe.
He deckt hym wth syde clothes,
and

The.xlv.Chapiter.

and a tunicle, wyth an vpperbo-
dye cote also and gyrdle.

Rounde aboute made he hym
belles of golde, and that many:
*that when he went in the soude
myght be heard, that they myght
make a noyse in the sanctuarpe,
and geue the people warnyng.

Exo.18.

The holy garmēt was wrought
and brydzed with golde, yelow
silke, and purple: And in the brest
plate there was a goodly worke,
wherin was fastened lyghte, and
perfectnesse.

¶ Upon the same also there was
a worke fastened and sette wyth
costly precious stones all bounde
wyth golde: and this he brought
in his ministration.

The stones also were faste-
ned for a remembraunce, after þ
twelue trybes of Israel.

¶ Upon hys myter there was a
plate

Ecclesiasticus.

plate of pure golde, a graven ymage of holynesse, a famous and noble worke garnysched and pleasant to loke vpon.

Before him were there sene no such fayre ornamente, and these it behoued hym alwaye to vse.

There myghte none other put them on, but onely hys chyldren and his chyldres chyldren perpetually. Dayly perfourmed he his burnt offrynges two tymes.

Leui. 8. a * Moyses fylled his handes, and annoynted hym wyth holy oyle.

D This was nowe confirmed hym, wyth an euerlastyng couenaunte, and to hys seede: as the dayes of heauen: namelye that his children shulde alwaye minister before hym, & perfourme the office of the presthode, and wyth the people good in his name.

Before all men lyuynge, chose
he

The. xlv. Chapter.

he hym, that he shulde offre be-
fore the Lorde, and make odours
for a swete savoure and remem-
brance, that he shulde recon-
cyle the people of the Lorde with him
agayne. * He gaue hym autho-
ritie also in hys commaundme-
tes, and in the couenaunte, that
he shulde teache Jacob the statu-
tes & testimonyes, & to enfourme
Israell in hys lawes.

* Therefore there stode vp cer-
taine agaynst him, & had enuy at
hym in the wyldernesse, namelye
they that were of Dathan and
Abiramys syde, and the furiose
congregation of Chore.

Thys the Lorde sawe, and he
displeased him, & in his wrathful
indignation were they consumed.

A greate wonder dyd he vpon
them, and consumed them wyth
the fyre.

kk.

Wcsydes

De. 17. c.

and. 21. a.

Mal. 1. a.

E

Ex. 16. a.

Ecclesiasticus.

Num. 17. b

* Besydes thys he made **Dauid** yet more honourable and glorious. He gaue hym an heritage and parted the fyrst frutes vnto

Exo. 25. f

Le. 24. b.

hym. * Vnto hym specially he appointed the bread for sustenance (for preystes did cate the offrages of the Lord.) This gaue he vnto

De. 12. b.

and. 28. a

eze. 44. d

him & hys seed: * Els had he no heritage nor portion in the lande and wyth the people.

For the Lord he selfe is the portion and enherytaunce.

If

Num. 25. c.

The thynde noble and excellent man is * Phineas the sonne of Elcazar, which pleased the God of Israel, because he had the zeale and feare of the Lord.

For when the people were turned backe, he put hym selfe forth ryghte soone, and that wyth a good wyll, to pacyfye the wrath of the Lord towards Israel.

There

[The. xlv. Chapter.

Therefore was there a coue-
naunt of peace wyth hym, that
he shulde be the pꝛincipal among
the ryghteous and the people:
that he and his posteritie shulde
haue the office of the pꝛyesthode
foꝛ euer (Like as there was made
a couenaunt wyth Dauid of the
trybe of Iuda, that frō amonge
hys sonnes onely there shulde be
a kynge.)

And that Aaron also and hys
seed shulde be the herytage, to
gyue vs wysedom in our hert to
iudge his people i ryghteousnesse
that his goodes shulde not come
in forgetfulnesse, and that theyꝝ
honour myght endure foꝛ euer.

[The. xlv. Chapter.

[The manlynesse of Josue
and Caleb . Of the rulers in
Israel vnto þ tyme of sayth
full Samuel

Isk. ii.

Man:

Ecclesiastus.

Josu. 1. c.

Num. 27. d

De. 34. b

Jos. 1. a.

▲

Jos. 8. a.

Jos. 10. c.

Many and stronge in bat-
tyle was. * Jesus the
sonne of Naue * which
in stede of Moses the
Prophete was gyuen to be cap-
tayne of the people (which accor-
ding: vnto his name was a great
sauour vnto the electe of God)
to punysh the enemyes that rose
vp agaynst Israell, that Israell
might obtayne their enhcritaunce.

O howe greate, noble and ex-
cellent was he, * when he lyft vp
hys hande and drew out hys
swearde agaynst the cities: who
stode so manly before hym: For
the Lorde him self brought in the
enemyes. * Stode not the sunne
styl at his commaundement, and
one daye was as longe as two:

He called vpon the hyghest and
moost myghty, whē the enemyes
preassed vpon him on euey syde:
and

The. xlii. Chapter.

and the Lorde hearde hym wpth
the hayle stones. They smote the
hepythenyſh people myghtely, and
in fallynge downe they ſlewe all
the aduerſaries, ſo that the hey-
then knewe his hoost, and al his
defence, that the Lorde him ſelfe
fought agaynſt them, for he folo-
wed vpon myghty men of them.

* In the tyme of Moſes alſo **B**
he and Caleb the ſonne of Je- **Nu. 14. a**
phune, dyd a good worke which
ſtode agaynſt the enemyes, with-
helde the people from ſynne, and
ſtylled the wycked murmure. **Nu. 26 g**

* And of ſyre hundred thouſad
people on foote, they two were
preſerued, whē they wer brought
into the heritage, namely a lande
that floweth with mylke & hony.

* The Lord gaue ſtrength al- **Jos. 14. c**
ſo vnto Caleb, which remayned
with hym vnto hys age: ſo that

Ex. iii.

he

Ecclesiasticus.

he went vp into the hygh places
of the lande, and his seed conquest
ed the same for an heritage, that
all the children of Israel myght
se howe good a thyng it is to be
obedient vnto the Lorde.

And the iudges or rulers (euerie
one after hys name) whose herte
went not a whoyring, nor depar:
ted from the Lorde, and that for
soke not the Lorde vnfaythfully
whose remembraunce hath a good
repozte. Yea, theyr bones flourish
out of theyr place, & theyr name
shall neuer be chaunged.

2. Re, 16. **S**amuell the prophete beloued
of the Lorde* ordeyned a kynge
and annoynted the prynces ouer
the people.

In the lawe of the Lorde ru:
led he, and iudged the congrega:
tion, and the Lorde had respecte
vnto Jacob.

The

The. xlv. Chapter.

The prophete was founde diligent in hys faythfulnesse: yea, in his faythfulnes was the faithfulness of the vision known.

* He called vpon the Lorde the 1. Re. 7. 6 myghtie, whē the enemyes persecuted vpo hym on euery syde, what tyme as he offered the suckelyng lambes. And the Lorde thondred from heauen, and made his voice to be hearde wyth a great noyse.

He discomfyted the prynces of Tyre, and all the rulers of the Philistines.

* Before his last ende he made 1. Cr. 12. c. protestation in the syght of the Lorde and his annoynted * that actu. 20. c. he toke neyther substaunce nor good of any mā, no not so much as a shoo, and no man might accuse hym.

After thys he tolde that hys ende was at hande, and shewed
Ak. iiii. the

Ecclesiasticus.

the kyng also his ende and death
and from the earth lift he vp his
voyce in the prophete, that the
vngodly shulde perysh.

The. xlvi. Chapter.

Of Nathan, Dauid and
Salomon.

Afterwarde, in the tyme
of kyng Dauid, * there
rose vp a prophete called
Nathan. For lyke as the fat is
taken away from the offering,
so was Dauid chosen out of the
chyl dren of Israel. He toke hys
pastyme with the lyons, as with
kyddes, and with beares lyke as
with lambes. † Slew he not a gy
aunt when he was yet but yong
and toke awaye the rebuke from
his people: what tyme as he toke
the stone in his hand, and smote
downe proude Goliath with the
slyng?

2. cc. 12. a

2. cc. 17. f

The. xlvii. Chapter.

Singe: For he called vpon the
hyghest Lorde, which gaue hym
strēgth in his right hand, so that
he ouerthrewe þ myghty gyaunt
in the battayle, that he myght set
vp þ hoine of his people agayne.

* Thus brought he hym to wor- 2.re.18.g
shipp aboue all princes, and made
hym to haue a good repoyte in
the prayse of the Lorde, that he
shulde weare a crowne of gloꝝy.

* For he destroyed the enemies 2.re.5.g
on euery syde, roted out the Phi-
listines his aduersaries, & brake
theyꝝ hoine in sundre, lyke as it
is broken yet thys daye. In all
his workes he praysed the best
and holpest, and ascrybed the ho-
nour vnto hym. With his whole
heart dyd he prayse and loue hym
that made hym. * He set syngers
also befoꝛe the alter: and in theyꝝ
tune he made swete songes.

Ecclesiasticus.

2. pa. 26. a * He sette syngers also before the alter: and in theyr tunes he made swete songes.

He ordeyned to kepe the holy dayes worshypfullye, and that the solempne feastes thow the whole yere, shulde be honourable holden, wyth praysynge the name of the Lorde, and with synngyng by tymes in the morning in the Sanctuarye.

2. Re. 12. c * The Lorde toke awaye hys sinnes, and exalted his hoine for ever.

He gaue hym the couenaunte of the kyngdome, and the thronc of worshyppe in Israel.

3. Re. 3. e. * After hym there rose vp the wyse sonne called Salomon, and for his sake he droue the enemies awaye farre of.

Thys Salomō raygned wyth pceace in his tyme: (for God gaue hym

The. xlii. Chapter.

hym selfe from hys enemyes on
euery syde, that he myght buylde
hym an house in hys name, and
prepare the Sanctuary for euer)
lyke as he was well instructe in
his youth, and fylled wyth wise-
dome and vnderstandynge, as it
were wyth a water floude.

He couered & fylled the whole
lande with similitudes and wise
prudente sentences. Hys name
went abroad in the ples, bycause
of his peace he was beloued.

All landes maruayled at hys
songes, prouerbes, similitudes,
and at hys peace, & at the name
of the Lorde God whiche is cal-
led the God of Israel. * He ga-
thered golde as tynne, and had
as muche syluer as leade.

* He was moued in vnoyde:
nate loue towarde women, and
was overcome in affection,

He

3. re. 10. 8.

2. re. 11. 8.

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3. re. 12. c. He stayned his honoure and
worshyp, yea his posteritie despy-
led he also, in bryngynge the
wraath of the Lorde vpon his chyl-
dren, and sorowe after his ioye:
2. reg. 7. c. *so that his kyngdome was des-
troyed, and Ephraim became an
vnfaythful, and an vnconstaunt
kyngdome. * Neuerthelesse. God
forsoke not his merceye, neyther
was he vtterly destroyed, bicause
of his workes, that he shuld leue
hym no posteritie. As for the seed
that came vpon hym, (whiche he
loued) he brought it not vtterly
to nought, but gaue yet a rem-
naunt vnto Jacob, and a roote
vnto Dauid of hym.

Thus rested Salomon with
his fathers, and out of his scede
he left behynde hym a very foo-
lyshnesse of the people, and suche
one as had no vnderstandynge,
namely

The. xlvii. Chapter.

namelye. * Roboam whiche turned away the people thowwe his counsayl, and Jeroboam the sonne of Nebat, * which caused Israel to synne, and shewed Ephraim the way of vngodlynes. 3. re. 12. b.

In somoche that they synnes and misdedes had the vpperhand so sore, that at the last they were dysyuen oute of the lande for the same. Yea he soughte oute and brought vp all wyckednesse, tyll the vengeaunce came vpon them. 2. re. 21. d.

The. xlviii. Chapter.

Of Elias. Ezechias, and Elay.

Then stode vp * Elias the Prophete as a fyre, and his worde brente lyke a cresset. 3. re. 17. a. He broughte an hungre vpon them, and in his zeale he made them fewe in nūbre, (for they might not away with the

Ecclesiasticus.

the confidemetes of the Lorde.)

3. re. 18. c. **¶** Thowwe the worde of the
4. Re. 1. c. Lorde he shutte the heauen, * and
thrice tymes broughte he the fyre
downe.

Thus became Elias honour-
rable in his wonderous dedes.

3. re. 17. c. **¶** Who maye make his boist to
be lyke hym? * One that was
deade raysted he vp from death,
and in the worde of the hyghest
he brought hym out of the graue
agayne. He cast downe kynges
and destroyed them, and the ho-
nourable from theyr scate.

3. re. 19. c. **¶** Upon the mounte Synay he
hearde the punysshment, and vpd
Horeb the iudgement of the ven-
geaunce. He prophesied recom-
pensynge vnto kynges, * and or-
dained prophetes after hym.

4. Re. 2. c. **¶** * He was taken vp in the
storme of fyre, in a charret of ho-
ses

The. xliiij. Chapter.

ses of the Lorde. † He was ordey- **Luk. i. 2**
ned in the repprounges in tyme,
to pacify the wraath, to turne the
heres of the fathers vnto the
childzen, and to set vp the trybes
of Iacob agayne. Blessed were
they that sawe the, and were gar- **B**
nished in loue, for we liue in life. **4. re. 3. 6**

* Elias was couered in the **and. 4.**
storme, but Heliseus was fylled
wyth hys mouth.

Whyle he lyued he was as-
frayed of no prynce, and noman
myght ouercome hym.

There coulde no worde de- **4. re. 12. 8**
ceyue hym, * and after his death **4. re. 5. 6**
his bodye prophesied. * He dyd **7. and. 8.**
wonders in hys lyfe, and in deth
were hys workes maruaylous.

For all thys, the people amen-
ded not, neyther departed they
from theyr synnes: * tyll they
were caried away prisoners out
of

Ecclesiasticus.

of the lande, and were scattered
abrode in all countreyes: so that
of them there remayned a verie
lytle people, and a prince vnto
the house of David. Howbeit,
some of them dyd ryght, & some
heaped vp godlynesse.

apa. 32. a * **Ezchias** made hys cytye
stronge, conueyed water into it,
dyghed thowre the stonie rocke
with yron, and made vp a well
4. re. 18. c by the watersyde. * In his tyme
es. a. 36. a came **Sennacherib** vp, and sent
Rabsches lyft vp his hande a-
gaynst **Syon**, despyed them wyth
great pryde. Then trembled their
hertes and handes, so that they
sorrowed lyke a woman trauay-
lyng with chylde. So they called
vpon the **Lorde** which is mercy-
full: and lyfte vp theyr hādes be-
fore hym. Immediately the **Lorde**
hearde them oute of heauen, and
dely-

The. xlviii. Chapter.

delivered them by the hande of
Esay. * He smote the hooſte of
the Assyrians, and his aungell de
stroyed them. For Ezechias had
done the thinge that pleased the
Lorde, and remayned stedfastly
in the waye of David his father

4. re. 19 g

Which Esay was great and
faythfull in his visions.

4. re. 20 b
cfa. 38. b.

* In his tyme the Quene wete
backwarde, & he lengthened the
kynge's life. With a ryght spirite
prophected he, what shoulde come
to passe at the last: and to suche
as were sorowfull in Syon, he
gave consolatio: where with they
mygh comfozte them selves for
evermore. He shewed thinges that
were for to come and secret, or
ever they came to passe.

D

The. xlix. Chapter.

The actes of good Josias:
The decay of Ierusalem: Of the

Al. i.

pro

Ecclesiasticus.

prophets and patriarches.

31
4. re. 22 a
and 23. 2.
P ara,
54. a,

The remembraunce of *
Josias is lyke as when
p apotecary maketh ma-
ny pccypous swete smel-
lyngc thynges togyther. His
remembraunce shalbe swete as
honye in al mouthes, and as the
playing of musycke by the wyne.
He was appointed to turne the
people agayne, and to take a-
waye all abhominaciō of the vns-
godlye. He directed his hert vnto
the Lorde, and in the tyme of
the vngodlye, he set vp the wor-
shipp of God agayne.

All kynges (except Dauid, Eze-
chias, and Josias) committed
wyckednesse: for euen the kynges
of Juda also forsoke the law of
God. For they gaue their honye
vnto other, their honoure and
worshyppe also vnto a straunge
people

C The.xlii. Chapter.

people. & Therfore was the electe **26**
citye of the Sactuarie brent with **4.re.25.b**
fyre, and the stretes therof laye
desolate & waste, for they increa-

sed Jeremij euill, which neuerthe-
lesse was a prophet ordeyned fro
his mothers wombe, * that he **Jerc.1.a.**
myght roote oute, breake of, and
destroye: & that he myght buylde

vp and plant agayne * Ezechiel **Eze.1.a.**
sawe the glory of the Lorde in a
vision, whiche was shewed him
vpon the charct of the Cherubins

For he thought vpon the ene-
myes in the rayne, to do good
vnto such as ordeyd theyr wayes
aryght. And the bones of the
twelue prophetes floyst fro out
of their place: for they gaue com-
forte & consolation vnto Jacob,
and deliuered them faythfully.

* How shal we prayse zooba- **Agge.2.d**
bell whiche was a ryngc in the
El.ii. ryght

Ecclesiasticus.

1. esd. 3. a. ryght hande. * So was Iesus
 3. esd. 5. a also the sonne of Iosedec. These
 Agge. 1. c men in their tynys buylded the
 and. 2. a. house, and sette vp the Sanctua-
 ry of the Lorde agayne, whiche
 was prepared for an euerlasting
 2. esd. 1. a. worshyppe, * And Nehemias is
 2. esd. 7 d alwaye to be comended, † whiche
 set vp for vs þ walles that were
 broken downe, made the portes
 and barres agayne, and buylded
 our houses of a newe.

Gen. 5. c * But vpon earth is there no
 ec. 44. b. man created lyke Enoch, for he
 Ps. 12. a. was taken vp from the earth.

Ec. 41. f. * And Joseph which was lord
 42. a. 45. of his brethren, and the vpholder
 of his people: His bones were
 couered and kept. Seth and Sem
 were in great honoure amonge
 the people: and so was * Adam
 aboue al the beastes whē he was
 created.

¶ The. 1. Chapter.

¶

The. xlii. Chapitce

A commendacion of Simon
the sonne of Onias.

Simon * the son of Onias
the hygh pcest, whiche in his
life set vp the house agaync &
in his dayes made fast the tēple. 2. macha.
3. 4.

The heyghte of the temple
was founded of him, the double
buidynge and the hygh walles
of the temple. In his dayes the
welles of water flowed oute, and
were excedynge full as the sca.

He toke care for his people, and
deliuered them from destruction

He kept his cytie, and made it
stronge, that it shoulde not be
sieged. He dwelt in honour and
worshyppe amonge his people, &
enlarged the entraunce of the
house and the court. He shyneth
lyght as the moynyng starre, in
the myddeste of the cloude, and as

Ecclesiasticus.

the moone when it is full.

He shyneth as the Sūne in the tēple of God. He is as bryght as the raynebowe in the faire clowdes, and flozysmeth as the floures and roses in the spring of the yere, and the lpyres by the ryuers of water: Lyke as the braunches vpon the mounte Libanus in the time of Homer. As fire and incense that is kyndled: lyke an whole oꝛnament of pure golde, set with al maner of precious stones, and as an olyue tree that is frutefull, and as a Cipresse tree whiche groweth vpon hygh.

When he put on the garment of honour and was clothed with all beauty: when he went to the holy alter to garnyshe the couerynge of the Sanctuarie, when he toke the porcions out of the pꝛeysres hāds, he him self stode by the hark

The.1. Chapter.

harth of the alther, and his bre-
thren rounde about in ordre. As
the braunches of the Cedre tree
vpon the mount Lybanus, so
stode they round about him. And
as the braunches of the oliue tree,
so stode all the sonnes of Aaron
in their glorie. And that he might
sufficiētly perfourme his scrui-
ce vpon the alter, and garnishe the
offringe of the hyghest God, he
stretched out his hande and toke
of the dynkooffringe and poured
in of the wyne, so he poured vpon
the botome of the alter a good
smell vnto the hyghest prince.

Then beganne the sonnes of
Aaron to synge, and to blowe
with trompettes, and to make a
great noyse, for a remembraunce
and prayse vnto the Lorde.

Then were the people afrayed
and fell downe to the earth vpon
their

Ecclesiasticus.

In their faces, to worshyp the Lorde
their God and to gyue thanks
to almyghty God. They sang
goodly also with their voyces.
so that there was a pleasaunt
noyse in the great house of the
Lorde. And the people in their
prayer besought the Lorde the
hyghest that he wolde be merciful
tyl the honour of the Lord were
performed. Thus ended they
their ministracion and seruice.
Then went he downe, and stret-
ched out hys handes ouer the
whole multitude of the people of
Israel, & they shulde gyue prayse
and thanks out of their lippes
vnto the Lorde and to reioyse in
hys name. He beganne yct ones
also to praye, that he myght ones-
ly shewe the thākesguyng before
the hyghest, namely thus: O gyue
prayse and thanks (ye all) vnto
the

The. ii. Chapiter.

the Lorde our God, whiche hath
euer done noble and great thyn-
ges: whiche hath increased oure
dayes from our mothers wombe
and dealt with vs accordyng to
his mercye: that he will grue vs
the ioyfulnesse of herte, and peace
for oure times in Israel. Whiche
faythfully kepeth hys mercye for
vs euermore, and alway deli-
uereth vs in due season. There
be two maner of people that I
abhoire fro my herte: as for the
thyrde whom I hate, it is no peo-
ple: They that syt vpon the mou-
tayne of Samaria, the Philistin-
nes and the foolyshe people that
dwell in Sichimis.

¶ I Iesus the sonne of Syrach
Eleazarus of Ierusalem, haue
marked vp these informations &
documētes of wysedome and vn-
derstandyng in this booke, & pou-
red

Ecclesiasticus.

ced out the wysdome of my herte

Blessed is he that excrcyseth
him selfe therein: and who so taketh
suche to hert, shalbe wysc.

Yf he do these thinges, he shalbe
stronge in al: for the lyght of the
Lorde leadeth him.

**The. li. Chapter. A prayer
of Iesus the sonne of Syrach.**

**Wysdome calleth the igno-
raunte vnto her.**

I Thanke the Lorde kynge, and
praise the, o God my sautour
I will yelde prayse vnto thy
name: for thou arte my defender
and helper: & hast preserued my
bodye fro destruction, from the
snarcs of trayterous tonges, & fro
lippes that are occupied with lies
Thou hast byn my helper, fro
such as stode vp agaynst me, and
hast deliuered me after the multi-
tude of thy mercye, and for thy
holy names sake. Thou hast de-

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lyueted me from the roarynge of
them, that prepared them selues
to deuoure me, out of the handes
of suche as sought after my life:
from the multitude of them that
troubled me, and wente aboute
to set fyre vpon me on euey syde
so that I am not bryt in the myd
dest of þ fyre, fro the depe of hel,
from an vncleane tonge, fro liyng
woydes, fro awpycked kinge & fro
an vnryghteous tonge. My soule
shal prayse the Lorde vnto death
for my lyfe drew me vnto hell.

They compassed me rounde a
boute on euey syde, & ther was
no man to helpe me. I looked a-
boute me, yf there were any man
that wolde succoure me: but there
was none. Then thought I vpon
thy mercy, O Lorde & vpon thy
actes, that thou hast done euer of
olde: namely, that thou deliuerest
suche as put their truste in the, &

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ryddest them out of the handes of
the Hemythē. Thus lyfte I vp my
prayer frō the earth, and prayed
for delyueraunce from death. I
called vpon the Lorde my father
that he wolde not leaue me wy-
thout helpe, i the daye of my trou-
ble, and in the tyme of the proude
I praysed thy name cōtinually,
yeldyng honoure and thankes
vnto it: and so my prayer was
hcarde. Thou sauedst me frō de-
struction and delyuerest me from
the vnrpyghteous tyme. Therfore
wyl I acknowledge and prayse
the, and magnific the name of
the Lorde. When I was yet but
yonge, or cuer I wente astraye.
I despyed wysedome opely in my
prayer. I came therfore befoze the
temple & sought her vnto the last
Then flozysched she vnto me, as
a grape that is soone rype. My
herte

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herte reioyced in her, the wet my
foote the ryghtway yea from my
youth vp sought I after her: I
bowed downe myne care & recea-
ued her. I founde me muche wyse-
domie, and prospered greatly in
her, Therefore wyll I ascribe the
glorie vnto him, that gyueth me
wysedō: for I am aduysed to do
thecrafter. I will be gelous to
cleue vnto the thinge that is good
so shall I not be cōfounded. My
soule hath wrestled with her, and
I haue ben diligent to be occu-
pyed in her. I lyfted vp myne hā-
des on hygh, then was my soule
lyghtened thowow wysedom that
I knowleged my foolyshnes.

I ordred my soule after her, she &
I were one herte from the begyn-
nyng, & I foude her in clenness.

And therefore shall I not be for-
saken My herte longed after her

and

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and I gat a good treasure.

Therowt her the Lorde hath geuen me a newe tong, where with I wyll prayse him. Come vnto me ye vblearned, and dwel in the house of wysedome, wythdrawe not youre selues from her, but talke, & comune of these thynges for your soules are very thyrstye.

Ecc. 5. 5. a. I opened my mouth, and spake: Come & bye wysedome wythout money, & howe dowe your necke vnder her yocke, and your soule shall receaue wysedome.

eccli. 5. c. She is hard at hande, and is content to be founde. Scholde with your eyes & howe that I haue had but lytle laboure, and yet haue founde muche rest:

receaue wysedome, and ye shall haue plentifousnes of siluer and golde in possession.

Let your mynde reioyce in his
mercy

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mercy, and be not ashamed of his
payse. Worke his worke by
tymes and he shal gyue
you youre rewarde
in due tyme.

**The ende of Ecclesiasticus,
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the sonne of
Syraz.**

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